

*In the name of Allah the most Merciful the most  
Compassionate*

*Blessings and Darood be upon our most beloved prophet  
and messenger Hazrat Muhammad Mustwafa (s.a.w)*

***Waseelah / Tawassul***

***(Proof From Qur'an And Hadith Alone)***

*By*

*islamimanihsan.com*

*Dedicated*

*To our Nabi and Rasoul Muhammad (s.a.w)*

*And my Peer Murshid*

*Hazrat Shaikh Tariquat Syed Shah Naeem Ashraf  
Ashrafi Jilani (ra)*

The topic in hand is by itself a very interesting one and through its meaning a topic based on proof and love for the prophet (s.a.w) and everything around the prophet (s.a.w). Waseelah (الْوَسِيلَةُ) also known as Tawassul (الْتَّوَسُّلُ) has been confirmed through the Qur'an and the Hadith. One very important aspect to note here is that each time a proof is presented to a Wahabi / Salafi / Tawheed person, the only repeated excuses are either a verse was meant only for a prophet or a specific hadith is not Swahih enough and is Dwa'if. But the real implication is: Bring proof from Qur'an and Hadith where Allah and His Nabi (s.a.w) said implicitly, directly and unconditionally without ambiguity that 'Waseelah / Tawassul is Haram / Prohibited?

However, this work in hand is all about the different ways where Waseelah or Tawassul along side with the term as verb and noun have been used by the prophet (s.a.w) and his Ashab.

## Verses Of Waseelah From The Holy Qur'an

### Verse No. 1

Allah says in the Qur'an (5: 35):

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهُدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

"Oh those who have faith, fear Allah and seek the Waseelah to Him and strive in His path, may be you will succeed"

### Points to be noted:

1. In this verse Allah is turning towards and addressing to 'those who have faith' (يَا أَيُّهَا الَّذِينَ آمَنُوا) that is the Mu'minoun (plural of Mu'min) but not exactly to those who have accepted Islam and became Muslims. There is a big difference between a Muslim and a Mu'min. A Muslim is someone who has accepted Islam but may be a practicing Muslim or not and being a sinner. He is

still a Muslim. However, a Mu'min is a practicing Muslim having faith (Imaan) in one of the most important aspects, that is the unseen (الْغَيْبُ) that which he doesn't know but he believes in it as in surah Baqara Verse 2 till 5. What is the message?

2. Allah says 'fear Allah' (اتَّقُوا اللَّهَ). The verb (اتَّقُوا) means that the believers are ordered to fear, to guard, to beware, to wary of, to be on one's guard, to show awe etc ... What is then the 2<sup>nd</sup> order from Allah?

3. In this verse Allah ordered to 'seek the Waseelah to Him' (وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ). What is meant by the word 'Al Waseelah' (الْوَسِيلَةُ)? It is from the root verb and the 5<sup>th</sup> group 'Tawassala' (تَوَسَّلَ). The root verb has meanings like:

- (i) To grovel to (beg)
- (ii) To curry favour with
- (iii) To seek to gain favour by flattery, attentions and kindness
- (iv) To seek to gain access to
- (v) To seek or solicit someone's favour
- (vi) To implore
- (vii) To invoke
- (viii) To supplicate
- (ix) To beseech someone
- (x) To entreat someone
- (xi) To plead with someone
- (xii) To ask someone's help
- (xiii) To turn with a request
- (xiv) To use as a means etc...

4. What is thus meant by ‘Al Waseelah’ (الْوَسِيلَةُ)? It has different meanings like:

- (i) The means
- (ii) The medium
- (iii) The device
- (iv) The expedient
- (v) The instrument
- (vi) The tool
- (vii) The agent
- (viii) The measure
- (ix) The step

5. From the same root ‘Tawassala’ (تَوَسَّلَ) we have another word ‘Tawassul’ (تَوَسُّلٌ) which means:

- (i) A request
- (ii) An entreaty
- (iii) A fervent plea
- (iv) A petition
- (v) An application

6. What does that mean? What does (وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ) means? When we conclude from the different meanings listed above it has the meaning of:

‘And seek the means and the agent as a fervent plea to try to make Allah love you or support you by doing or saying things as an application and request to please Him and to attain His nearness’

7. According to the Tafsir Ibn Abbas (ra) who was the cousin (son of Abbas and nephew of the father of the prophet (s.a.w), Hazrat Ibn Abbas (ra) said that

‘and seek the Waseelah to Him’ (وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ) means ‘to seek the highest rank and it is said to seek with Him degrees of nearness through righteous deeds’ (الدَّرْجَةُ الرَّفِيعَةُ وَيَقُولُ اطْلُبُوا إِلَيْهِ الْقُرْبَ فِي الْدَّرَجَاتِ بِالْأَعْمَالِ الصَّالِحةِ)

8. What can be concluded as good, useful and righteous deeds? This means that we do things or acts of Ibaadah or say things which will please Allah. Now, what are the deeds that Allah will love when we put into practice? There are so many but some of them are:

- (i) When we perform **Swalaat** is this not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES (why did the prophet (s.a.w) encourage us to ask du'a after Swalaat? For our du'a to be accepted.)
- (ii) When we keep fast (**Sawm**) is this not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES (why did the prophet (s.a.w) encourage us to ask du'a before Maghrib (before breaking the fast)? For our du'a to be accepted.)
- (iii) When we perform ‘**Umrah** and **Hajj**’ is this not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES. (why did the prophet (s.a.w) encourage us to ask du'a during Umrah or Hajj? For our du'a to be accepted.)
- (iv) When we perform give away **Zakaat** is this not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES (why did the prophet (s.a.w) encourage us to give the money to the needy person in hand? For our du'a to be accepted.)
- (v) When we **feed the poor** and the needy is this not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES (why did the prophet (s.a.w) encourage us to feed the poor? For our du'a to be accepted.)

(vi) When we **recite the Shahadah** is this not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES (why did the prophet (s.a.w) encourage us to always make the Dhikr of Allah? For our du'a to be accepted.)

(vii) When we **read Darood Shareef** upon the prophet (s.a.w) is this not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES (why did the prophet (s.a.w) encourage us to send more and more darood upon him? For our du'a to be accepted.)

(viii) When we **read the Qur'an** and then ask du'a is this not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES (why did the prophet (s.a.w) encourage us to ask du'a after each Tilaawat of the Qur'an or any surah? For our du'a to be accepted.)

(ix) When we ask **du'a in between Darood Shareef** is this not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES (why did the prophet (s.a.w) encourage us to recite Darood before, in the middle and after our du'a? For our du'a to be accepted.)

(x) When we ask **du'a at blessed places like Maqaam Ibrahim** is this not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES (why did the prophet (s.a.w) encourage us to perform Swalaat and ask du'a at Maqaam Ibrahim during Umrah and Hajj? For our du'a to be accepted.)

(xi) When we ask **du'a at Mounts Safa and Marwa** is this not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES (why did the prophet (s.a.w) encourage us to ask du'a at mount Safa and Marwa each time we reach them? For our du'a to be accepted.)

(xii) When we ask **du'a at the Ka'bah Shareef** is this not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES (why did the prophet (s.a.w) encourage us to perform Swalaat and ask du'a at the Ka'bah? For our du'a to be accepted.)

(xiii) When we **ask du'a and at the same time we are touching the Ka'bah Shareef** is this not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES (why did the prophet (s.a.w) encourage us to ask du'a touching the Ka'bah? For our du'a to be accepted.)

(xiv) When we **ask du'a in the Hateem** is this not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES (why did the prophet (s.a.w) encourage us to enter the Hateem (which is part of and inside the Ka'bah) and to ask du'a? For our du'a to be accepted.)

(xv) When we **ask du'a at Bab ul Multazam** is this not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES (why did the prophet (s.a.w) tell us to ask du'a there at the door of the Ka'bah and in between Hajar Aswad and the door of the Ka'bah? For our du'a to be accepted.)

(xvi) When we **touch and kiss the Black stone** (Hajar Aswad) is this not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES (why did the prophet (s.a.w) tell us to touch and kiss the Hajar Aswad? For our du'a to be accepted and for our sins to be erased.)

(xvii) When we **ask du'a in Masjid un Nabawi** (s.a.w) is this not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES (why did the prophet (s.a.w) tell us to perform Swalaat and ask du'a there? For our Swalaat to be much elevated in reward and our du'a to be accepted.)

(xviii) When we **ask du'a at the Mimbar** of the prophet (s.a.w) is this not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES (why did the prophet (s.a.w) tell us to ask du'a near a Mimbar which is a blessed place in a mosque? For our du'a to be accepted)

(xix) When we **ask du'a in between the Mimbar and House of the prophet** (s.a.w) that is Rawdwat ul Jannah (Jannat Ka Toukra) is this

not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES (why did the prophet (s.a.w) tell us to ask du'a there? For our du'a to be accepted and for our sins to be erased.)

(xx) When we ask du'a inside a **Mihraab** (niche of a mosque) is this not a means (الْوَسِيلَةُ) to obey, please and to have nearness with Allah? YES (why did the prophet (s.a.w) tell us to ask du'a there? For our du'a to be accepted.)

9. All these are the different means (الْوَسِيلَةُ) that Allah and His Nabi (s.a.w) advised us to take and consider to attain nearness of Allah and His Nabi (s.a.w).

10. So, what is Al Waseelah (الْوَسِيلَةُ)?

*‘Al Waseelah’ is any means used by a Muslim / Mu’mín to obey, please and attain nearness with Allah. In this as such the acts of Ibaadah are accepted and his (the individual) du’a is considered.*

### Verse No. 2

Allah says in the Our'an (17: 57):

أُولَئِكَ الَّذِينَ يَدْعُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ أَقْرَبُ وَيَرْجُونَ رَحْمَةَ  
وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا

“Those whom they call upon seek a means of to their Lord, which of them is the nearest, and they hope for His mercy and they fear His punishment, no doubt the punishment of your Lord is to be shunned”

### Points to be noted:

1. In this verse there is mention of a category of servants of Allah who call upon Allah, who perform His Ibaadah and invoke Him. What did they do? Allah said that they ‘seek a means of access to their Lord’ (يَتَّهْجُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ).

In fact they were searching means to be closer to Allah that is to attain the nearness of Allah and to be loved by Allah.

2. What did they use to attain that proximity with Allah. Allah said that they used 'Al Waseelah' (الْوَسِيلَةُ)

3. As we have seen (الْوَسِيلَةُ) 'the means' can exist in so many different ways as shortly elaborated in verse No. 1.

4. What is the effect of using (الْوَسِيلَةُ) different means to attain Allah said that these people will be 'which of them will be the nearest to Allah' (أَيُّهُمْ أَقْرَبُ).

5. As such the effect of using 'Al Waseelah' (الْوَسِيلَةُ) is to gain the nearness, proximity, closeness to Allah leading to the love, mercy, compassion of Allah among others.

6. When we have attained the nearness of Allah, what then will happen? Allah said that 'And they hope for His mercy' (وَيَرْجُونَ رَحْمَتَهُ). This is another benefit of using Al Waseelah (الْوَسِيلَةُ), that is the mercy of Allah.

7. What next will we obtain? Allah said 'And they fear His punishment' (وَيَخَافُونَ عَذَابَهُ). Through the help of 'Al Waseelah' (الْوَسِيلَةُ), fear known as Kwaf and Taqwa will enter the heart of the believers.

8. Once fear and Taqwa for Allah are attained what does Allah want us to know? Allah said that 'Lo the punishment of the Lord must be shunned' (إِنَّ)

(عَذَابَ رَبِّكَ كَانَ مَحْذُورًا). This means that with 'Al Waseelah' it is the means that will shun the punishment of Allah, that is the means used in order to be free from the punishment.

9. As such what do we see from what comes from Allah in this verse? They are as follows:

- (i) We have to call and worship Allah
- (ii) We have to seek the means to Allah

- (iii) The means to Allah is known as 'Al Waseelah' (الْوَسِيلَةُ)
- (iv) When we call, worship and seek ways to attain Allah, the latter said that this creates proximity (أَيْمَهُمْ أَقْرَبُ with Allah).
- (v) This creates hope in the hearts of believers.
- (vi) This creates fear in the hearts of believers
- (vii) Because the punishment is hard.

10. According to Hazrat Abdullah bin Abbas (ra), cousin and sahaba of the prophet (s.a.w) in his Tafsir he said:

(أُولَئِكَ) يعني الملائكة {الَّذِينَ} هم الذين {يَدْعُونَ} يعبدون ربهم {يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيلَةَ} يطلبون بذلك إلى ربهم القرابة والفضيلة {أَيْمَهُمْ أَقْرَبُ} إلى الله {وَيَرْجُونَ رَحْمَتَهُ} جنته {وَيَخَافُونَ عَذَابَهُ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا} لم يأتهم الأمان

(Those) that is the angels (who) They are those (call) worship their god (they seek the means to their god) they ask this 'nearness and His favour from their Lord (which of them are the nearest) towards Allah (and they hope in His mercy) Jannah (and they fear His punishment, no doubt the punishment of your Lord is to be shunned) Safety has not come to them.

## Waseelah Through The Greatest Name Of Allah

### **Hadith No. 1**

### **Sunan Ibn Majah, Supplication, Hadith**

كتاب الدعاء

Supplication

## باب اسْمِ اللَّهِ الْأَعْظَمِ

Hazrat Al-Qasim (ra) said:

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمْشِقِيُّ، حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ، عَنِ الْفَاسِمِ، قَالَ اسْمُ اللَّهِ الْأَعْظَمُ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ فِي سُورٍ ثَلَاثٍ الْبَقَرَةِ وَآلِ عِمْرَانَ وَطَهَ . حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمْشِقِيُّ، حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، قَالَ ذَكَرْتُ ذَلِكَ لِعِيسَى بْنِ مُوسَى فَحَدَّثَنِي أَنَّهُ، سَمِعَ غَيْلَانَ بْنَ أَنَّسٍ، يُحَدِّثُ عَنِ الْفَاسِمِ، عَنْ أَبِي أُمَّامَةَ، عَنِ النَّبِيِّ . صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ . نَحْوُهُ .

The Greatest Name of Allah, when (if) He is called by it He will respond is in three Surah: Al-Baqarah, Al 'Imran and Ta-Ha. Another chain for something similar from Al-Qasim, from Abu Umamah, from the Prophet (s.a.w).

**Reference** : Sunan Ibn Majah 3856

In-book reference : Book 34, Hadith 30

### **Points to be noted:**

1. It is a Hasan Hadith
2. Imam Ibn Majah has included this hadith under the book of 'supplication' (كتاب الدعاء). This means that it is the 'Aqeedah of Imaam Ibn Majah that there are aspects of du'a / supplication in this hadith.

3. It is said in this hadith that ‘when (if) He is called with it’ (إِذَا دُعِيَ بِهِ). ‘He’ is being referred to ‘Allah’. It is said that when we call Allah by it .... What is ‘with it’ (بِهِ) referred to here? It refers to ‘The greatest name of Allah’ (اسْمُ اللَّهِ الْأَعْظَمُ). Now, what is meant by ‘is called by it’ (دُعِيَ بِهِ)? It is from the verb (دَعَ) meaning

- (i) To call
- (ii) To summon
- (iii) To appeal
- (iv) To name etc

4. When it is in the passive form with the preposition ‘by / with’ (بِ) then it means:

- (i) To be called
- (ii) To be named
- (iii) To invoke Allah
- (iv) To pray Allah
- (v) To invoke Allah in favour of someone
- (vi) To invoke the blessing of Allah upon someone

5. What is meant by (بِ)? It has different meanings like:

- (i) In, at, on
- (ii) With, through, by means of / by the help of
- (iii) By, for, during

6. In that sentence we can't say that (إِذَا دُعِيَ بِهِ) means

- (i) When He is called in / at / on / for / during it

But instead we must say:

- (i) When He is called with / through / by / by the help of / by means of it.

7. So, what does this mean? This means that:

- (i) when we call Allah by His greatest name
- (ii) when we address to Allah through His greatest name
- (iii) when we ask Allah by the help of His greatest name
- (iv) when we implore Allah by means of His greatest name
- (v) when we supplicate Allah by the Waseelah (means) of His greatest name
- (vi) when Allah is called through the Waseelah (means) of His greatest name
- (vii) when blessings through the greatest name of Allah is invoked upon

8. When Allah is being called through the Waseelah of His greatest name, then what will happen? It is said in the hadith itself that ‘He will reply through / in three surah’ (أَجَابَ فِي سُورٍ ثَلَاثٍ). The word / verb being used here means:

- (i) To answer
- (ii) To reply
- (iii) To respond
- (iv) To hear
- (v) To fulfil
- (vi) To grant
- (vii) To consent
- (viii) To agree
- (ix) To comply with someone’s request

9. So what does (أَجَابَ) means? It means that ‘Allah will hear and answer with consent and grant the demand or request’.

10. How will Allah grant it? It is said that it will be ‘in 3 surah: Al Baqarah, Ali Imran and TaHa’ (فِي سُورٍ ثَلَاثٍ الْبَقَرَةِ وَآلِ عِمَرَانَ وَطَهَ).

11. What does the whole discussion mean? When it is said that ‘when He is called by it He will answer in 3 surah’ (إِذَا دُعِيَ بِهِ أَجَابَ فِي سُورٍ ثَلَاثٍ), this means that:

“When Allah is being called through the Waseelah (الْوَسِيلَةُ) of His greatest name, Allah will hear and answer with consent and grant the demand or request”

12. This means that:

- (i) If in our du'a we called Allah by any of His 99 attributes,
- (ii) If in our du'a we include the greatest name of Allah
- (iii) If in our du'a we implore Allah through any of His 99 attributes,
- (iv) If in our du'a we supplicate Allah by means of the use of any of His 99 attributes,

Then Allah will hear and answer with consent and grant the demand or request.

13. In it we are using the Waseelah (الْوَسِيلَةُ) of the greatest name of Allah and as such Allah will answer us.

14. Using the 99 attributes of Allah and in return Allah will reply us, means that the 99 attributes are means (الْوَسِيلَةُ) for our demand to be granted.

15. If we use it in our du'a will it be accepted as it was with that man and the prophet (s.a.w)? OF COURSE YES

## ***Hadith No. 2***

### ***Sunan Ibn Majah, Supplication***

كتاب الدعاء

Supplication

Chapter: The Greatest Name Of Allah

باب اسْمِ اللَّهِ الْأَعْظَمِ

Hazrat 'Abdullah bin Buraidah (ra) said that his father said:

حَدَّثَنَا عَلَيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ مَغْوِلٍ، أَنَّهُ سَمِعَهُ مِنْ عَبْدِ اللَّهِ بْنِ بُرِيْدَةَ، عَنْ أَبِيهِ، قَالَ سَمِعَ النَّبِيُّ . صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ . رَجُلًا يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ . فَقَالَ رَسُولُ اللَّهِ . صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ . " لَقَدْ سَأَلَ اللَّهَ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا سُئِلَ بِهِ أَعْطَى وَإِذَا دُعِيَ بِهِ أَجَابَ " .

"The Prophet (s.a.w) heard a man say: "O Allah! I ask You by virtue of Your being Allah, the One, the Self-Sufficient Master, Who begets not nor was begotten, and there is none co-equal or comparable to Him.' The Messenger of Allah (s.a.w) said: 'He has asked Allah by His Greatest Name, which if He is asked thereby He gives, and if He is called upon thereby He answers.'"

**Reference** : Sunan Ibn Majah 3857

In-book reference : Book 34, Hadith 31

**Other References:**

Sunan Ibn Majah 3858, 3859

Sunan Abi Dawud 1493, 1495

Sunan an-Nasa'i 1300

Jami` at-Tirmidhi 3475, 3544

**Points to be noted:**

1. It is a Swahih Hadith
2. It is said in this hadith that a man made a du'a 'O Allah! I ask You by virtue of Your being Allah, the One, the Self-Sufficient Master, Who begets not nor was

اللَّهُمَّ إِنِّي أَسْأَلُكَ ( begotten, and there is none co-equal or comparable to Him' )  
بِأَنَّكَ أَنْتَ اللَّهُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ

3. What did the prophet (s.a.w) reply? He said 'He has asked Allah by His Greatest Name, which if He is asked thereby He gives, and if He is called upon thereby He answers' لَقَدْ سَأَلَ اللَّهَ بِاسْمِهِ الْأَعْظَمِ الَّذِي إِذَا سُئِلَ بِهِ أَعْطَى وَإِذَا دُعِيَ بِهِ أَجَابَ.

4. This means that if we make a du'a through the mentioning of the greatest name of Allah, then Allah will give us and will answer us.

5. Now, if we analyse the du'a of the man, we will see that it is part of surah Al Ikhlass. This means that the man use the verses of surah Al Ikhlass as a means (Waseelah) and the prophet said that Allah will give him and will answer him.

6. This means that it is permissible for us to consider a verse or a surah as a means (Waseelah) for our du'a to be accepted.

7. When the man used such words added with 'by virtue of Your being Allah' (بِأَنَّكَ أَنْتَ اللَّهُ) did the prophet (s.a.w) said that this is bid'ah, shirk or kufr? NO

8. But instead the prophet (s.a.w) approved of it.

9. If we use it in our du'a will it be accepted as it was with that man and the prophet (s.a.w)? OF COURSE YES

10. In Hadith 3858 it is said that the man used the wordings 'O Allah! I ask You by virtue of the fact that all praise is due to You; none has the right to be worshiped but You alone, and You have no partner or associate, the Bestower, the Originator of the heavens and the earth, the Possessor of majesty and honour'

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ الْمَنَّا

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ذُو الْجَلَالِ وَالْإِكْرَامِ

11. In Hadith 3859, it is said that the prophet said 'O Allah! I ask You by Your pure, good and blessed Name which is most beloved by You' (اللَّهُمَّ إِنِّي أَسْأَلُكَ )

بِاسْمِكَ الطَّاهِرِ الطَّيِّبِ الْمُبَارَكِ الْأَحَبِ إِلَيْكَ

12. In another hadith (Sunan Abi Dawud 1493) it is said that the prophet (s.a.w) heard a man saying 'O Allah, I ask Thee, I bear witness that there is no god but Thou, the One, He to Whom men repair, Who has not begotten, and has not been

إِنِّي أَسْأَلُكَ أَنِّي أَشْهُدُ أَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْأَحَدُ الصَّمَدُ

13. In all these the prophet (s.a.w) approved of the du'a.

14. In all we will see that the Ashab took the Greatest name of Allah and Verses of the Qur'an as means and Waseelah for their du'a to be accepted.

## Waseelah Through Prayer (Swalaat)

### Hadith No. 3

#### Sahih Muslim » The Book of Mosques and Places of Prayer

Hazrat Abu Huraira (ra) said that the Messenger of Allah (s.a.w) said (and in the hadith of Abu Bakr that he heard the prophet said):

وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، حَوْقَالَ قُتَيْبَةُ حَدَّثَنَا بَكْرٌ، - يَعْنِي ابْنَ مُضَرَّ - كِلَاهُمَا عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ وَفِي حَدِيثِ بَكْرٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " أَرَأَيْتُمْ لَوْ أَنَّ نَهْرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ " قَالُوا لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ . قَالَ " فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا " .

He heard the Messenger of Allah (s.a.w) as saying: just see, can anything of his filthiness remain (on the body of) any one of you if there were a river at his door in which he washed himself five times daily? They, said: Nothing of his filthiness will remain (on his body). He said: That is like the five prayers by which Allah obliterates sins.

Reference	: Sahih Muslim 667
In-book reference	: Book 5, Hadith 358
USC-MSA web (English) reference	: Book 4, Hadith 1410

**Other References:**

Sahih al-Bukhari 528 (Vol. 1, Book 10, Hadith 506)

Sunan an-Nasa'i 462

Tirmidhi Vol. 1, Book 42, Hadith 2868

**Points to be noted:**

1. It is a Swahih Hadith
2. It is a Muttafaq 'Alai Hadith (meaning it has been reported by both Imam Bukhari and Imam Muslim).
3. It is said in this hadith that if someone takes a bath five times a day in a river, he will be clean just like if he performs swalaat five times a day. Why is this so?
4. The prophet (s.a.w) said that 'That is like the five prayers by which Allah obliterates sins' (فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا). In this sentence the prophet (s.a.w) said that 'Allah will obliterates the sins through them' (يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا)
5. In it the word (بِهِنَّ) has been used to mean:
  - (i) Through them
  - (ii) By them
  - (iii) By means of them
  - (iv) By the help of them

6. What does that mean? This means that Allah will obliterate the sins through the Waseelah (الْوَسِيلَةُ) of the five daily swalaat.
7. As such the five daily Swalaat becomes a means / a medium of Waseelah (الْوَسِيلَةُ) for our sins to be removed and be cleaned.

## Waseelah Through All Kinds Of Ibaadah

### **Hadith No. 4**

#### **Sahih al-Bukhari, To make the Heart Tender (Ar-Riqaq)**

#### كتاب الرقاق

Chapter (38): The humility or modesty or lowliness

#### باب التواضع

Hazrat Abu Huraira (ra):

حَدَّثَنِي مُحَمَّدُ بْنُ عُثْمَانَ، حَدَّثَنَا حَالِدُ بْنُ مَخْلِدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًا فَقَدْ آذَنَهُ بِالْحَرْبِ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ، وَمَا يَرَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ، فَإِذَا أُحِبَّتُهُ كُنْتُ سَمِعَهُ الَّذِي يَسْمَعُ بِهِ، وَبَصَرَهُ الَّذِي يُبَصِّرُ بِهِ، وَيَدَهُ الَّتِي يَبْطُشُ بِهَا وَرِجْلُهُ الَّتِي يَمْشِي بِهَا، وَإِنْ

سَأَلَنِي لَأُعْطِيَنَّهُ، وَلَئِنْ اسْتَعَاذَنِي لَأُعْيَدَنَّهُ، وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ إِلَّا فَاعْلَمْتُ تَرَدُّدِي عَنْ نَفْسِ الْمُؤْمِنِ، يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاعِتَهُ ."

Allah's Messenger (s.a.w) said, "Allah said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (praying or doing extra deeds besides what is obligatory) till I love him, so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (Refuge), I will protect him; (i.e. give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him."

<b>Reference</b>	: Swahih al-Bukhari 6502
In-book reference	: Book 81, Hadith 91
USC-MSA web (English) reference	: Vol. 8, Book 76, Hadith 509

#### **Other References**

Hadith Qudsiy Hadith 25

Jami' Tirmidhi 3603

40 Hadith Nawawi 38

#### **Points to be noted:**

1. It is a Swahih Hadith
2. It is a Hadith Qudsiy
3. It is said in this hadith that 'and My slave keeps on coming closer to Me through performing Nawafil' (وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ)
4. What does that mean? This means that

- (i) The real servant of Allah comes closer to Allah through Nawafil
- (ii) The real servant approaches more Allah by his Swalaat nawafil
- (iii) The real Servant of Allah attain nearness to Allah with the help of his additional swalaat
- (iv) The real Waliy ‘friend of Allah’ as mentioned (ولِيًّا) comes closer to Allah through the means – Waseelah (الْوَسِيلَةُ) of his Swalaat (Nawafil).

5. It is through the performance of additional (Nawafil) Swalaat that we will be closer to Allah

6. So if someone wants to be closer to Allah he must no doubt ask through the Waseelah (الْوَسِيلَةُ) of his own Swalaat as Allah will bring him closer to Him through his swalaat.

7. What is now the outcome? What will happen if we pass through the Waseelah of our ibaadah? Allah says: ‘Until I love him’ (حَتَّىٰ أُحِبَّهُ). What does this mean? This means that:

- (i) The Nawafil Swalaat is the means to obtain the love of Allah.
- (ii) Through the Additional swalaat Allah will love the servant.

There is a very important aspect here:

- (i) In this it is said that through the nawafil swalaat in addition to the Fard swalaat Allah will love the real servant.
- (ii) However, according to the definition of Al Waseelah (الْوَسِيلَةُ) from Verse no. 1 on page 2 it means ‘And seek the means and the agent as a fervent plea to try to make Allah love you or support you by doing or saying things as an application and request to please Him and to attain His nearness’

This shows that there is a link with the Hadith Qudsiy when Allah says that He will love His servant through their exercising of Fard and Nawafil Swalaat mentioned above and the definition of Al Waseelah (الْوَسِيلَةُ) at the start of this topic

8. In this hadith Qudsiy, Allah himself had already explained that it is possible to consider our Fard and Nawafil Swalaat as means (الْوَسِيلَةُ) to attain nearness / closeness with Allah and His love.

9. And in achieving such stage through such means, Allah continues to enumerate the different favours and security obtained.

10. As such, Al Waseelah through Swalaat ul Fard and Nawafil is permissible in Islam and it was a statement from Allah and His prophet (s.a.w)

## Waseelah Through Our Good Deeds

### Hadith No. 5

#### Sahih al-Bukhari » Good Manners and Form (Al-Adab) » Hadith

#### كتاب الأدب

#### Good Manners and Form (Al-Adab)

Chapter (5): The invocation of the person who is dutiful to his parents if fulfilled

باب إِجَابَةِ دُعَاءِ مَنْ بَرَّ وَالْدَّيْهِ

**Hazrat Ibn `Umar (ra):**

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنُ عُقْبَةَ، قَالَ أَخْبَرَنِي نَافِعٌ، عَنْ أَبْنِ عُمَرَ . رضى الله عنهم . عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " بَيْنَمَا ثَلَاثَةٌ نَفَرُ يَتَمَاشَوْنَ أَحَدُهُمُ الْمَطَرُ ، فَمَالُوا إِلَى غَارٍ فِي الْجَبَلِ ، فَانْحَطَتْ عَلَى فَمِ غَارِهِمْ صَخْرَةٌ مِنَ الْجَبَلِ ، فَأَطْبَقَتْ عَلَيْهِمْ ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ انْظُرُوا أَعْمَالًا عَمِلْتُمُوهَا لِلَّهِ صَالِحَةً ، فَادْعُوا اللَّهَ بِهَا لَعَلَّهُ يَفْرُجُهَا . فَقَالَ أَحَدُهُمُ اللَّهُمَّ إِنَّهُ كَانَ لِي وَالْدَانِ شَيْخَانِ كَبِيرَانِ ، وَلِي صِنْبَيْةٌ صِغَارٌ كُنْتُ

أَرْعَى عَلَيْهِمْ، فَإِذَا رُحْتُ عَلَيْهِمْ فَحَلَبْتُ بَدْأُتْ بِوَالَّدِيَ أَسْقِيَهُمَا قَبْلَ وَلَدِي، وَإِنَّهُ  
نَاءَ بِي الشَّجَرُ فَمَا أَتَيْتُ حَتَّى أَمْسَيْتُ، فَوَجَدْتُهُمَا قَدْ نَامَا، فَحَلَبْتُ كَمَا كُنْتُ  
أَحْلُبُ، فَجِئْتُ بِالْحِلَابِ فَقَمْتُ عِنْدَ رُعُوسِهِمَا، أَكْرَهُ أَنْ أُوْقِظَهُمَا مِنْ نَوْمِهِمَا،  
وَأَكْرَهُ أَنْ أَبْدِأَ بِالصَّبَبَيْةِ قَبْلَهُمَا، وَالصَّبَبَيْةُ يَتَضَاغُونَ عِنْدَ قَدْمَيَّ، فَلَمْ يَزُلْ ذَلِكَ  
دَأْبِي وَدَأْبُهُمْ حَتَّى طَلَعَ الْفَجْرُ، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ،  
فَأَفْرَجْ لَنَا فُرْجَةً نَرَى مِنْهَا السَّمَاءَ، فَفَرَّجَ اللَّهُ لَهُمْ فُرْجَةً حَتَّى يَرَوْنَ مِنْهَا  
السَّمَاءَ. وَقَالَ الثَّانِي اللَّهُمَّ إِنَّهُ كَانَتْ لِي ابْنَةٌ عَمِّ، أُحِبُّهَا كَأَشَدَّ مَا يُحِبُّ  
الرِّجَالُ النِّسَاءَ، فَطَلَبْتُ إِلَيْهَا نَفْسَهَا، فَأَبَتْ حَتَّى أَتَيْهَا بِمِائَةِ دِينَارٍ، فَسَعَيْتُ  
حَتَّى جَمَعْتُ مِائَةَ دِينَارٍ، فَلَقِيْتُهَا بِهَا، فَلَمَّا قَعَدْتُ بَيْنَ رِجْلَيْهَا قَالَتْ يَا عَبْدَ اللَّهِ  
اَتَقِ اللَّهَ، وَلَا تَفْتَحِ الْخَاتَمَ. فَقَمْتُ عَنْهَا، اللَّهُمَّ فَإِنْ كُنْتَ تَعْلَمُ أَنِّي قَدْ فَعَلْتُ  
ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَأَفْرَجْ لَنَا مِنْهَا فَفَرَّجَ لَهُمْ فُرْجَةً. وَقَالَ الْآخَرُ اللَّهُمَّ إِنِّي كُنْتُ  
اسْتَأْجَرْتُ أَجِيرًا بِفَرَقِ أَرْزَ فَلَمَّا قَضَى عَمَلَهُ قَالَ أَعْطِنِي حَقِّيْ. فَعَرَضْتُ عَلَيْهِ  
حَقِّهِ، فَتَرَكَهُ وَرَغَبَ عَنْهُ، فَلَمْ أَرْلِ أَرْزَعُهُ حَتَّى جَمَعْتُ مِنْهُ بَقِرًا وَرَاعِيَهَا،  
فَجَاءَنِي فَقَالَ اَتَقِ اللَّهَ وَلَا تَظْلِمْنِي، وَأَعْطِنِي حَقِّيْ. فَقُلْتُ اذْهَبْ إِلَى ذَلِكَ  
الْبَقَرِ وَرَاعِيَهَا. فَقَالَ اَتَقِ اللَّهَ وَلَا تَهْزُأْ بِي. فَقُلْتُ إِنِّي لَا أَهْزُأْ بِكَ، فَخُذْ ذَلِكَ  
الْبَقَرَ وَرَاعِيَهَا. فَأَخَذَهُ فَانْطَلَقَ بِهَا، فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ  
وَجْهِكَ، فَأَفْرَجْ مَا بَقِيَ، فَفَرَّجَ اللَّهُ عَنْهُمْ . "

Allah's Messenger (s.a.w) said, "While three persons were travelling, they were overtaken by rain and they took shelter in a cave in a mountain. A big rock fell from the mountain over the mouth of the cave and blocked it. They said to each other. 'Think of such good (righteous) deeds which, you did for Allah's sake only,

and invoke Allah by giving reference to those deeds so that Allah may relieve you from your difficulty. One of them said, 'O Allah! I had my parents who were very old and I had small children for whose sake I used to work as a shepherd. When I returned to them at night and milked (the sheep), I used to start giving the milk to my parents first before giving to my children. And one day I went far away in search of a grazing place (for my sheep), and didn't return home till late at night and found that my parents had slept. I milked (my livestock) as usual and brought the milk vessel and stood at their heads, and I disliked to wake them up from their sleep, and I also disliked to give the milk to my children before my parents though my children were crying (from hunger) at my feet. So this state of mine and theirs continued till the day dawned. (O Allah!) If you considered that I had done that only for seeking Your pleasure, then please let there be an opening through which we can see the sky.' So Allah made for them an opening through which they could see the sky. Then the second person said, 'O Allah! I had a she-cousin whom I loved as much as a passionate man loved a woman. I tried to seduce her but she refused till I paid her one-hundred Dinars So I worked hard till I collected one hundred Dinars and went to her with that But when I sat in between her legs (to have sexual intercourse with her), she said, 'O Allah's slave! Be afraid of Allah ! Do not deflower me except legally (by marriage contract). So I left her O Allah! If you considered that I had done that only for seeking Your pleasure then please let the rock move a little to have a (wider) opening.' So Allah shifted that rock to make the opening wider for them. And the last (third) person said 'O Allah ! I employed a labourer for wages equal to a Faraq (a certain measure of rice, and when he had finished his job he demanded his wages, but when I presented his due to him, he gave it up and refused to take it. Then I kept on sowing that rice for him (several times) till managed to buy with the price of the yield, some cows and their shepherd. Later on the labourer came to me and said. '(O Allah's slave!) Be afraid o Allah, and do not be unjust to me and give me my due.' I said (to him). 'Go and take those cows and their shepherd. So he took them and went away. (So, O Allah!) If You considered that I had done that for seeking Your pleasure, then please remove the remaining part of the rock.' And so Allah released them (from their difficulty).

**Reference**

: Sahih al-Bukhari 5974

In-book reference

: Book 78, Hadith 5

USC-MSA web (English) reference : Vol. 8, Book 73, Hadith 5

### Other References

Sahih al-Bukhari 2215 (Vol. 3, Book 34, Hadith 418)

Sahih al-Bukhari 2272 (Vol. 3, Book 36, Hadith 472)

Sahih al-Bukhari 2333 (Vol. 3, Book 39, Hadith 526)

### Points to be noted:

1. This is a Swahih Hadith
2. It is said that there were three people who were trapped in a cave in a mountain (فَمَالُوا إِلَى عَارٍ فِي الْجَبَلِ)
3. They decided to invoke Allah by giving reference to their good deeds so that Allah may relieve them from their difficulty as it is said (فَادْعُوا اللَّهَ بِهَا لَعَلَّهُ يَفْرُجُهَا). In this part of the hadith it is important to note that:

- (i) They decided to ask Allah through the means (الْوَسِيلَةُ) of their good deeds. The use of the word (بِهَا) signifies that they used ().
- (ii) Did they have faith in this method, that is using their deeds as means (الْوَسِيلَةُ)? Yes as it is said ‘Allah may relieve you from it’ (لَعَلَّهُ يَفْرُجُهَا).
- (iii) This means that their ‘Aqeedah was based on (الْوَسِيلَةُ) among others.

4. As such the first one remarked that he ‘milked the sheep and fed his parents before his children. One day he went so far and returned home so late that his parents were already asleep. He always fed his parents first then he left his children suffer from thirst or else he would have awoken his parents. So, he asked du'a with Allah from this good action and said “(O Allah!) If you considered that I had done that only for seeking Your pleasure, then please let there be an opening through

فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ ( ) ” which we can see the sky.” (لَنَا فُرْجَةً نَرَى مِنْهَا السَّمَاءَ فَفَرَّجَ اللَّهُ لَهُمْ فُرْجَةً حَتَّى ( ) يَرَوْنَ مِنْهَا السَّمَاءَ

5. The second one made a point that he stopped himself when he was on the point to commit illegal sexual intercourse with her cousin to whom he had given 100 dinar. He asked the same du'a 'O Allah! If you considered that I had done that only for seeking Your pleasure then please let the rock move a little to have a (wider) opening.' (اللَّهُمَّ فَإِنْ كُنْتَ تَعْلَمُ أَنِّي قَدْ فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ فَافْرُجْ ( ) لَنَا مِنْهَا and 'So Allah shifted that rock to make the opening wider for them' (فَفَرَّجَ لَهُمْ فُرْجَةً)

6. The third one said that he 'protected the due (property and right) of his labourer and when the latter came and asked for his due, he gave him the share that he kept, cultivated and reared for him. He asked the same du'a as 'If You considered that I had done that for seeking Your pleasure, then please remove the remaining part of the rock' (فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَافْرُجْ ( ) فَفَرَّجَ اللَّهُ عَنْهُمْ ( ما بَقِيَ and 'so Allah released them'

7. What can be deduced here? In fact,

- (i) The first one asked Allah through the Waseelah of his good character and deeds towards his parents.
- (ii) Allah removed 1/3 of the rock from the cave and the saw the sky
- (iii) The second asked Allah through the Waseelah of his abstinence of sins.
- (iv) Allah removed the rock further
- (v) The third asked Allah through the Waseelah of his sincerity towards his labourer and worker.
- (vi) Allah removed the rock completely.
- (vii) All the three used the Waseelah of their deeds
- (viii) All of them had the faith that they would be free while using Waseelah

8. Did the prophet (s.a.w) say that they committed Shirk or bid'ah? NO
9. As such using the Waseelah of our good deeds and intention in our du'a when invoking Allah is allowed in Islam.

## Waseelah of Holy Prophet Muhammad (s.a.w)

### Verse No. 3

#### Allah says in the Qur'an (8: 33)

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ

“And Allah will not punish them while you are with them, nor will Allah punish them while they seek forgiveness”

#### Points to be noted:

1. In this verse it is clearly noted that ‘Allah will not punish them’ (وَمَا كَانَ) (اللَّهُ لِيُعَذِّبَهُمْ). But what is the reason behind that?
2. Why will Allah not punish them? Why will Allah not send His wrath on them? The answer is found in ‘And you are with them’ (وَأَنْتَ فِيهِمْ). What does this mean?
3. This means that:
  - (i) As long as the prophet (s.a.w) will be among them, Allah will not punish them
  - (ii) As long as the prophet is within their midst, Allah will not punish them
  - (iii) It is because of the prophet (s.a.w) that Allah will not send His punishment
  - (iv) It is because of the prophet (s.a.w) that they will not be punished
4. What does that mean? This means that:
  - (i) The prophet (s.a.w) is considered as a shield

- (ii) The prophet (s.a.w) is acting as a support for the Muslims
- (iii) The prophet is acting as a blessing for the Muslims
- (iv) The prophet (s.a.w) is acting as a means of protection for the Muslims
- (v) The prophet (s.a.w) is acting as a Waseelah of protection

5. When it is said that ‘And Allah will not punish them while you are with them’، (وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ)، this means that:

- (i) It is due to you (oh prophet) that Allah will not punish them
- (ii) It is through you (oh prophet) that Allah will not punish them
- (iii) It is for you (oh prophet) that Allah will not punish them
- (iv) It is by you (oh prophet) that Allah will not punish them
- (v) It is through your help (oh prophet) that Allah will not punish them
- (vi) It is through your means (oh prophet) that Allah will not punish them
- (vii) It is through your Waseelah (oh prophet) that Allah will not punish them

6. This means that:

- (i) If the prophet (s.a.w) was not among them, then there would have been the punishment of Allah
- (ii) It is due to his presence among them that there is no punishment

7. As such the prophet (s.a.w) is the Waseelah (الْوَسِيلَةُ) for the Muslims not to be punished by Allah.

### ***Hadith No. 6***

#### ***Sunan an-Nasa'i, The Book of Gifts***

#### **كتاب الهبة**

The Book of Gifts

Chapter: A Gift Given To Everyone

#### **باب هبة المشاع**

Hazrat 'Amr bin Shu'aib (ra) said from his father that his grandfather said:

أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ، قَالَ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ، عَنْ عَمْرُو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ أَتَتْهُ وَفْدُ هَوَازِنَ فَقَالُوا يَا مُحَمَّدُ إِنَّا أَصْنَلُ وَعَشِيرَةً وَقَدْ نَزَلَ بِنَا مِنَ الْبَلَاءِ مَا لَا يَخْفَى عَلَيْكَ فَامْتُنْ عَلَيْنَا مَنْ أَنْعَلَ عَلَيْكَ . فَقَالَ " اخْتَارُوا مِنْ أَمْوَالِكُمْ أَوْ مِنْ نِسَائِكُمْ وَأَبْنَائِكُمْ " . فَقَالُوا قَدْ خَيَّرْتَنَا بَيْنَ أَحْسَابِنَا وَأَمْوَالِنَا بَلْ نَخْتَارُ نِسَاءَنَا وَأَبْنَائَنَا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَمَّا مَا كَانَ لِي وَلِبَنِي عَبْدِ الْمُطَّلِبِ فَهُوَ لَكُمْ فَإِذَا صَلَّيْتُ الظُّهُرَ فَقُولُوا إِنَّا نَسْتَعِينُ بِرَسُولِ اللَّهِ عَلَى الْمُؤْمِنِينَ أَوْ الْمُسْلِمِينَ فِي نِسَائِنَا وَأَبْنَائِنَا " . فَلَمَّا صَلَّوْا الظُّهُرَ قَامُوا فَقَالُوا ذَلِكَ ..... وَأَبْنَائِنَا "

"We were with the Messenger of Allah when the delegation of Hawazin came to him and said: 'O Muhammad! We are one of the 'Arab tribes and a calamity has befallen us of which you are well aware. Do us a favour, may Allah bless you.' He said: 'Choose between your wealth or your women and children.' They said: 'You have given us a choice between our families and our wealth; we choose our women and children.' The Messenger of Allah said: 'As for that which was allocated to myself and to Banu 'Abdul-Muttalib, it is yours. When I have prayed Zuhr, stand up and say: "No doubt we are asking for help through the Messenger of Allah in dealing with the believers, or the Muslims, concerning our women and children." So when they prayed Zuhr, they stood up and said that. ....

**Reference** : Sunan an-Nasa'i 3688

In-book reference : Book 32, Hadith 1

English translation : Vol. 4, Book 32, Hadith 3718

### **Points to be noted:**

1. This is a Swahih Hadith
2. It is graded Hasan by Darussalam
3. In this hadith it is said that the tribe of Hawazin was in difficulty and they came to the prophet (s.a.w) as they knew that the prophet (s.a.w) knew about their problem when it is said ‘What is not hidden from you’ (مَا لَا يَخْفَى عَلَيْكَ). This means that the prophet (s.a.w) was aware of their problems and they knew that the prophet knew about it.
4. After listening to their problem the prophet (s.a.w) ordered them ‘When I have prayed Zuhr, stand up and say’ (فَإِذَا صَلَّيْتُ الظُّهُرَ فَقُومُوا فَقُولُوا). This means that:
  - (i) The prophet (s.a.w) wanted them to invoke Allah after the Swalaat ul Zohr
  - (ii) The prophet (s.a.w) wanted them to perform a du'a
  - (iii) As such, it is permissible to stand up after any Swalaat and ask du'a from Allah
5. But what was that du'a? The prophet (s.a.w) asked them to say and invoke Allah in a standing position ‘No doubt we are asking for help through the Messenger of Allah in dealing with the believers, or the Muslims, concerning our women and children’ (إِنَّا نَسْتَعِينُ بِرَسُولِ اللَّهِ عَلَى الْمُؤْمِنِينَ أَوِ الْمُسْلِمِينَ فِي نِسَائِنَا وَأَبْنَائِنَا).
6. Who taught them that du'a? It was the prophet (s.a.w)
7. Can there be any mistake in such du'a taught by the prophet (s.a.w)? NO
8. Then can be read / invoke Allah / recite the same du'a? YES
9. What does that imply?
  - (i) It is a du'a taught by the prophet (s.a.w)

(ii) In it the prophet (s.a.w) asked them to start the du'a by (إِنَّا) which means 'no doubt we', 'certainly we', 'assuredly we' 'without doubt we', 'indeed we' etc ... This means that the prophet (s.a.w) wanted them to ask the du'a with conviction, with assurance, with faith, with devotion, with sincerity, with fervor etc ...

(iii) The second word used is (نَسْتَعِينُ) which means 'we are asking' as in surah Al Faatiha where it is said 'You alone we ask for help' (وَإِلَيْكَ نَسْتَعِينُ). This means that 'we are asking You for help'. The same verb is used thus having the same meaning.

(iv) So (إِنَّا نَسْتَعِينُ) means 'No doubt we are asking for help'

(v) The next words used are (بِرَسُولِ اللَّهِ). We have already seen the meaning of (بِ) through Hadith No. 1 which means 'by means of', 'through' etc ... What does (بِرَسُولِ اللَّهِ) thus mean? It means 'through the messenger of Allah', through the means of the messenger of Allah' and 'through the Waseelah of the Messenger of Allah'

(vi) So (إِنَّا نَسْتَعِينُ بِرَسُولِ اللَّهِ) means 'No doubt we are asking for help through the Waseelah of the messenger of Allah'

10. There is a very important remark to be made here. The wordings (وَإِلَيْكَ نَسْتَعِينُ بِرَسُولِ اللَّهِ) means (we are asking You for help'). If we say that (إِنَّا نَسْتَعِينُ بِرَسُولِ اللَّهِ) has the meaning of (No doubt we are asking the messenger of Allah), then the verb (نَسْتَعِينُ) is used in the same way and (نَسْتَعِينُ) can be meant for the prophet (s.a.w) which the Wahabi denies as for them we can't ask the prophet (s.a.w)

11. However if we consider (إِنَّا نَسْتَعِينُ بِرَسُولِ اللَّهِ) as meaning (No doubt we are asking for help through the Waseelah of the messenger of Allah), then it is a proof that Waseelah (الْوَسِيلَةُ) is permissible in Islam which the Wahabi does not accept.

12. Now the question is: which one does the Wahabi accept? If they accept the 1<sup>st</sup> meaning from point 10, then they accept 'asking du'a from the prophet (s.a.w)' but if they accept the 2<sup>nd</sup> meaning from point 11, then they accept 'asking through the Waseelah of the prophet (s.a.w)'.

13. One from points 10 and 11 must be accepted.

14. Now, had the people done it (that is standing and reciting the du'a)? Yes as it is said 'So when they prayed Zuhr, they stood up and said that' (فَلَمَّا صَلَوُا) (الظُّهُرَ قَامُوا فَقَالُوا ذَلِكَ). This means that they performed Swalaat ul Zohr and after completing it they stood up and made the du'a.

**The Prophet (s.a.w) taught the people to recite this du'a after Swalaat ul Zohr**

**Did the people do it? YES YES YES**

**It is thus a teaching of the prophet (s.a.w) and a sunnah of the Ashab**

**Can we then recite this du'a? Can we put that Sunnah taught by the prophet (s.a.w)? YES YES YES**

**The Du'a is:**

**إِنَّا نَسْتَعِينُ بِرَسُولِ اللَّهِ**

**“No doubt We are asking help through the Waseelah of the Messenger of Allah (s.a.w)”**

# Waseelah of the beauty of the prophet Muhammad (s.a.w) for rain

## Hadith No. 7

### Sahih al-Bukhari, Invoking Allah for Rain (Istisqaa)

#### كتاب الاستسقاء

#### Invoking Allah for Rain (Istisqaa)

Chapter: Request of the people to the Imam to offer the Istisqa' prayer

باب سُؤال النَّاسِ الِإِمَامَ الِإِسْتِسْقَاءَ إِذَا قَحَطُوا

**Hazrat `Abdullah bin Dinar (ra):**

حَدَّثَنَا عَمْرُو بْنُ عَلَيٌّ، قَالَ حَدَّثَنَا أَبُو قَتَّيْبَةَ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ ابْنَ عُمَرَ يَتَمَثَّلُ بِشِعْرٍ أَبِي طَالِبٍ: وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ثِمَالُ الْيَتَامَى عِصْمَةً لِلْأَرَامِلِ ”وَقَالَ عُمَرُ بْنُ حَمْزَةَ حَدَّثَنَا سَالِمٌ، عَنْ أَبِيهِ، رُبَّمَا ذَكَرْتُ قَوْلَ الشَّاعِرِ وَأَنَا أَنْظُرُ، إِلَى وَجْهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَسْقِي، فَمَا يَنْزِلُ حَتَّى يَجِيشَ كُلُّ مِيزَابٍ. وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ثِمَالُ الْيَتَامَى عِصْمَةً لِلْأَرَامِلِ وَهُوَ قَوْلُ أَبِي طَالِبٍ.”

My father said, "I heard Ibn `Umar reciting the poetic verses of Abu Talib: "And a white (person) (i.e. the Prophet) who is requested to pray for rain by virtue of his face and who takes care of the orphans and is the guardian of widows."

Salim's father (Ibn `Umar) said, "The following poetic verse occurred to my mind while I was looking at the face of the Prophet (s.a.w) while he was praying for rain. He did not get down till the rain water flowed profusely from every roof-gutter: And a white (person) who is requested to pray for rain by virtue of his face and who takes care of the orphans and is the guardian of widows . . . And these were the words of Abu Talib."

<b>Reference</b>	: Sahih al-Bukhari 1008, 1009
In-book reference	: Book 15, Hadith 4
USC-MSA web (English) reference	: Vol. 2, Book 17, Hadith 122

#### *Other References*

Sahih al-Bukhari 1009 (Vol. 2, Book 17, Hadith 123)

Ibn Majah Vol. 1, Book 5, Hadith 1272

#### ***Points to be noted:***

1. It is a Swahih Hadith
2. It has been graded Hasan by Darussalm (Wahabi)
3. It is said that Abu Twalib recited a poem 'And a white (i.e. the Prophet) who is requested to pray for rain by virtue of his face and who takes care of the orphans and is the guardian of widows' وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ثِمَالُ الْيَتَامَى (عِصْمَةُ لِلأَرَامِلِ). As such, it is a sunnah of Ashab to recite poems for the prophet (s.a.w)
4. What does وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ثِمَالُ الْيَتَامَى عِصْمَةُ لِلأَرَامِلِ mean? It has the following detailed meanings:

- (i) وَ أَبْيَضَ (And Oh the white) means (And Oh the white)
- (ii) يُسْتَسْقَى الْغَمَامُ (The rain clouds are being requested and prayed for) means (The rain clouds are being requested and prayed for)
- (iii) بِوَجْهِهِ (through the Waseelah of his face) means (through the Waseelah of his face)
- (iv) شِمَالُ الْيَتَامَى (good wisher (protector) of the orphans) means (good wisher (protector) of the orphans)
- (v) عِصْمَةُ لِلأَرَامِلِ (a defender for the widowers) means (a defender for the widowers)

5. As such (وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ شِمَالُ الْيَتَامَى عِصْمَةُ لِلأَرَامِلِ) means (Oh White – prophet – the rain clouds are being requested, oh good wisher of the orphans, oh defender of the widowers)

6. But again what is meant by ‘And a white (i.e. the Prophet) who is requested to pray for rain by virtue of his face and who takes care of the orphans and is the guardian of widows’ (وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ شِمَالُ الْيَتَامَى عِصْمَةُ لِلأَرَامِلِ)?

- (i) When it is said (بِوَجْهِهِ), this means ‘by his face’, ‘through the face of the prophet (s.a.w)’, ‘through the beauty of the face of the prophet (s.a.w)’, ‘through the whiteness of the face of the prophet (s.a.w) as the prophet (s.a.w) was called as ‘White’ (أَبْيَضَ’,
- (ii) This means that the Ashab asked the prophet (s.a.w) to pray for rain through beauty of his face.
- (iii) The face of the prophet (s.a.w) is taken as a means and Waseelah for the du'a to be accepted
- (iv) It shows the ‘Aqeedah of the Ashab

7. If it was wrong, it would have been prohibited by the prophet (s.a.w).

8. Imaam Bukhari would not have recorded it if it was false or weak.
9. This also shows the 'Aqeedah of Imam Bukhari

Did the Ashab ask du'a through the Waseelah of the face of the prophet (s.a.w)?  
YES YES YES

It is thus a sunnah of the Ashab

Can we then ask such du'a during drought season? YES

The du'a is

وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوْجِهِهِ ثِمَالُ الْيَتَامَى عِصْنَمَةُ لِلأَرَامِلِ

“And a white (i.e. the Prophet) who is requested to pray for rain by virtue of his face and who takes care of the orphans and is the guardian of widows”

## Waseelah Through The Shirt of the prophet Muhammad (s.a.w)

### Hadith No. 8

#### Sahih al-Bukhari » Funerals (Al-Janaa'iz) » Hadith

كتاب الجنائز

Funerals (Al-Janaa'iz)

Chapter (77): Can the dead body be taken out of its grave for a reason

باب هل يُخرج الميت من القبر والله لعلة

## Hazrat Jabir bin `Abdullah (ra):

حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفِيَّانُ، قَالَ عَمْرُو سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رضي الله عنهما . قَالَ أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَبْدَ اللَّهِ بْنَ أَبِيِّ بَعْدَ مَا أَدْخَلَ حُفْرَتَهُ فَأَمَرَ بِهِ فَأَخْرَجَ، فَوَضَعَهُ عَلَى رُكْبَتِيهِ، وَنَفَّتْ عَلَيْهِ مِنْ رِيقِهِ، وَلَبَسَهُ قَمِيصَهُ، فَاللَّهُ أَعْلَمُ، وَكَانَ كَسَّا عَبَّاسًا قَمِيصًا . قَالَ سُفِيَّانُ وَقَالَ أَبُو هَارُونَ وَكَانَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَمِيصَانِ، فَقَالَ لَهُ أَبْنُ عَبْدِ اللَّهِ يَا رَسُولَ اللَّهِ، أَلْبَسْ أَبِي قَمِيصَكَ الَّذِي يَلِي جَذْكَ . قَالَ سُفِيَّانُ فَيَرُونَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْبَسَ عَبْدَ اللَّهِ قَمِيصَهُ مُكَافَأَةً لِمَا صَنَعَ.

Allah's Messenger (s.a.w) came to `Abdullah bin Ubayy after his death and he has been laid in his pit (grave). He ordered (that he be taken out of the grave) and he was taken out. Then he placed him on his knees and threw some of his saliva on him and clothed him in his (the Prophet's) own shirt. Allah knows better (why he did so). `Abdullah bin Ubayy had given his shirt to Al-Abbas to wear. Sufyan said and Abu Harun said, "Allah's Messenger (s.a.w) at that time had two shirts and the son of `Abdullah bin Ubayy said to him, 'O Allah's Messenger (s.a.w)! Clothe my father in your shirt which has been in contact with your skin.' " Sufyan added, "Thus they saw that the Prophet (s.a.w) clothed `Abdullah in his shirt (as) a gift for what he did"

Reference	: Sahih al-Bukhari 1350
In-book reference	: Book 23, Hadith 105
USC-MSA web (English) reference	: Vol. 2, Book 23, Hadith 433

## Hadith No. 9

### Sahih Muslim, Characteristics of The Hypocrites And Rulings Concerning Them, Hadith

كتاب صفات المُنَافِقِينَ وَ أَحْكَامِهِمْ

Hazrat Jabir (ra) reported that:

حَدَّثَنَا أَبُو بَكْرٌ بْنُ أَبِي شَيْبَةَ، وَرُهَيْرُ بْنُ حَرْبٍ، وَأَحْمَدُ بْنُ عَبْدَةَ الضَّبَّيِّ، -  
وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ ابْنُ عَبْدَةَ أَخْبَرَنَا وَقَالَ الْآخَرَانِ، حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرُو، أَنَّهُ سَمِعَ جَابِرًا، يَقُولُ أَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْرَ عَبْدِ اللَّهِ بْنِ أَبِي فَأَخْرَجَهُ مِنْ قَبْرِهِ فَوَضَعَهُ عَلَى رُكْبَتِيهِ وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ  
وَالْبَسَهُ قَمِيسَهُ فَاللَّهُ أَعْلَمُ .

Allah's Apostle (s.a.w) came to the grave of 'Abdullah bin Ubayy, removed him from his grave, placed him on his knees and put his saliva in his mouth and clothed him in his own shirt and Allah knows best.

USC-MSA web (English) reference : Book 38, Hadith 6678

Arabic reference : Book 52, Hadith 7201

#### Other References

Swahih al-Bukhari 5795 (Vol. 7, Book 72, Hadith 687)

Swahih al-Bukhari 5796 (Vol. 7, Book 72, Hadith 688)

Sunan an-Nasa'i 1900 (Vol. 3, Book 21, Hadith 1901)

Sunan an-Nasa'i 1901 (Vol. 3, Book 21, Hadith 1902)

Sunan an-Nasa'i 2019 (Vol. 3, Book 21, Hadith 2021)

Sunan an-Nasa'i 2020 (Vol. 3, Book 21, Hadith 2022)

### ***Points to be noted:***

1. This hadith is found in both Swahih Al Bukhariy and Swahih Muslim
2. It is thus a Muttafaq 'Alai Hadith
3. It is a Swahih Hadith
4. It has been graded Swahih by Wahabi Albani and Darussalam
5. It is said that the hypocrite 'Abdullah bin Ubayy died (بَعْدَ مَا أَدْخَلَ حُفْرَتَهُ) and the prophet (s.a.w) asked to remove him from his grave (فَأَمَرَ بِهِ فَأَخْرَجَ) and also (فَأَخْرَجَهُ مِنْ قَبْرِهِ).
6. What was the reason for that? It is said that the son of 'Abdullah bin Ubayy asked 'O Allah's Messenger (s.a.w)! Clothe my father in your shirt which has been in contact with your skin' (فَقَالَ لَهُ ابْنُ عَبْدِ اللَّهِ يَا رَسُولَ اللَّهِ، أَلْبِسْ أَبِي) (قَمِيصَكَ الَّذِي يَلِي جِلْدَكَ)
7. The following is to be taken into consideration:
  - (i) The son wanted the prophet (s.a.w) to clothe his father with what? A shirt
  - (ii) Whose shirt should it be for? The Prophet (s.a.w)
  - (iii) What kind of shirt? A shirt that had been in touch with the skin of the prophet (s.a.w) (أَلْبِسْ أَبِي قَمِيصَكَ الَّذِي يَلِي جِلْدَكَ)
8. Why did the son wanted specifically a shirt which touched and had contact with the prophet (s.a.w)?
  - (i) This is the 'Aqeedah of that son.
  - (ii) That a shirt which had contact with the skin of the prophet (s.a.w) is not like any other shirt.

**9.** Abdullah bin Ubayy was already clothed and laid down in his grave. Why did the son wanted the prophet (s.a.w) to clothe his father with one of the prophet's shirt?

- (i) This is the 'Aqeedah of the son.
- (ii) If the shirt of the prophet (s.a.w) was not considered as beneficial for the father in his grave, would be think in this way? NO

**10.** What was the use of such shirt in the grave? What was it used for?

- (i) It was a means to either reduce / remove the sins of his father or
- (ii) It was a means to bring blessings from Allah

**11.** However, the shirt is a means to bring peace in the grave of the dead person.

**12.** Was the shirt of the prophet (s.a.w) not used as a means, Waseelah, medium for the dead in his grave? YES

**13.** If it was haram, shirk or bid'ah the prophet (s.a.w) would have said so and stopped the son and the Ashab.

**14.** But what did the prophet do? It is said that the prophet (s.a.w) 'clothed him in his own shirt' (الْبَسَهُ قَمِصَهُ)

**15.** Was there any witness? YES there were many witnesses as it is said that 'so, they saw and believed / witnessed that the prophet (s.a.w) clothed Abdullah in his

shirt' (فَيَرَوْنَ أَنَّ النَّبِيَّ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلْبَسَ عَبْدَ اللَّهِ قَمِصَهُ)

**16.** How was the shirt being considered? It is said that the shirt was like a 'reward for what he did' (مُكَافَأَهُ لِمَا صَنَعَ). What does this mean? As narrated in Sunan An Nasa'i Hadith 1900, the shirt was given and forgiveness was asked for the hypocrite. It is true that then a verse was revealed not to ask forgiveness for the hypocrite. Du'a for a hypocrite is not allowed.

**17.** But here the issue is that the prophet (s.a.w) gave his shirt to clothe the dead. This proves that the Shirt of the prophet has been used by the people as a Waseelah, means for to either lessen the punishment or to bring blessing.

**18.** If it was an act of shirk, bid'ah or haram, the prophet (s.a.w) would have said it.

# Waseelah Through The Cloak (Jubbah) Of The Prophet Muhammad (s.a.w)

## Hadith No. 10

### Sahih Muslim » The Book of Clothes and Adornment, Hadith

#### كتاب اللباس والزينة

Abdullah, the freed slave of Asma' (the daughter of Abu Bakr). the maternal uncle of the son of 'Ata, reported :

فَرَجَعْتُ إِلَى أَسْمَاءَ فَخَبَرْتُهَا فَقَالَتْ هَذِهِ جُبَّةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَأَخْرَجْتُ إِلَى جُبَّةِ طِيَالِسَةِ كِسْرَوَانِيَّةَ لَهَا لِبْنَةُ دِيبَاجٍ وَفَرْجَيْهَا مَكْفُوقَيْنِ بِالدِّيبَاجِ . فَقَالَتْ هَذِهِ كَانَتْ عِنْدَ عَائِشَةَ حَتَّى قُبِضَتْ فَلَمَّا قُبِضَتْ قَبَضْتُهَا وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبِسُهَا فَنَحْنُ نَغْسِلُهَا لِلْمَرْضَى يُسْتَشْفَى بِهَا

I went back to Asma' and informed her and she said: This is the cloak / Jubbah of Allah's Messenger (s.a.w). So, she brought out to me that cloak made of Persian cloth with a hem of brocade, and its sleeves bordered with brocade and said: This was with 'A'isha until she died, and when she died, I got possession of it. The Apostle of Allah (s.a.w) used to wear it, and we washed it for the sick and cure is sought with it.

USC-MSA web (English) reference : Swahih Muslim Book 24, Hadith 5149

Arabic reference : Swahih Muslim Book 38, Hadith 5530

#### **Points to be noted:**

1. It is a Swahih Hadith

2. It has been graded as Swahih by the Wahabi Darussalam
3. It is about the Jubbah of the prophet (s.a.w) as it is stated 'This is the cloak /

هَذِهِ جُبَّةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ ( )

وسلم

4. There is a description of how the Jubbah of the prophet (s.a.w) was.
5. It is also said that the jubbah was with Hazrat Aisha (ra) after the death of the prophet (s.a.w) and then after her death, it was with Hazrat Asma' (ra) the daughter of Hazrat Abu Bakr (ra) as it is stated هَذِهِ كَانَتْ عِنْدَ عَائِشَةَ حَتَّى ( )

قُبِضَتْ فَلَمَّا قُبِضَتْ قَبَضْتُهَا

6. The word (قُبِضَ) is from the verb (قُبِضَ) which means to die.
7. But the word (قَبَضْتُهَا) is from the verb (قَبَضَ) which means to take, grasp, take possession
8. In this hadith it is stated that 'The Apostle of Allah (s.a.w) used to wear it, وَكَانَ النَّبِيُّ صَلَّى اللَّهُ ( )

عَلَيْهِ وَسَلَمَ يَلْبِسُهَا فَنَحْنُ نَغْسِلُهَا لِلْمَرْضَى يُسْتَشْفَى بِهَا

9. Here reference is being made to a Jubbah that the prophet (s.a.w) used to wear.

10. What did the Ashab used to do with the Jubbah of the prophet (s.a.w)? It is said that they used to washed it (فَنَحْنُ نَغْسِلُهَا)

11. For whom did they washed it? It is said that 'we washed it for the sick' (فَنَحْنُ نَغْسِلُهَا لِلْمَرْضَى) for all those who were sick.

12. Why did they do that? It is said that 'cure is sought with it' (يُسْتَشْفَى بِهَا) that is with the Jubbah.

13. What does that mean? This means that:

- (i) After the death of the prophet (s.a.w) when someone was ill, Hazrat Aisha would wash the Jubbah of the prophet (s.a.w) and would seek cure from it

(ii) Then after the death of Hazrat Aisha, Hazrat Asma' would keep the Jubbah and would do the same

14. What does this mean? This mean that:

- (i) The water from the Jubbah being washed was used by the Ashab as a cure (shifa)
- (ii) The Jubbah was used as a means for cure
- (iii) The Jubbah that the prophet (s.a.w) wore was used as a Waseelah for cure (shifa)

15. Did the Ashab got cured (shifa) then? YES because if there was no shifa in it why would Hazrat Aisha and then Hazrat Asma used it for the Ashab?

16. Why is it said that 'we washed it for the sick and cure is sought with it.' **(فَنَحْنُ نَعْسِلُهَا لِلْمَرْضَى يُسْتَشْفَى بِهَا)**? This means that:

- (i) This is the 'Aqeedah of the Ashab
- (ii) This means that the Ashab (plural) did it
- (iii) This means that Ashab used the Waseelah of the Jubbah of the prophet (s.a.w)
- (iv) This means that the ashab used the water obtained from the washed Jubbah as cure
- (v) This means that the Ashab had the 'Aqeedah that they would obtain shifa (cure) through the water obtained from the jubbah of the prophet (s.a.w)

17. Using the Jubbah and its washed water as cure is:

- (i) The 'Aqeedah of the Hazrat Aisha (ra)
- (ii) The 'Aqeedah of the Hazrat Asma' (ra)
- (iii) The 'Aqeedah of the Ashab

## Veres Of Waseelah Through The Shirt Of Prophet Yusuf (as)

### Verse No. 4

***Allah says in the Qur'an (12: 93)***

**أَذْهَبُوا بِقَمِيصِي هَذَا فَالْقُوْهُ عَلَى وَجْهِ أَبِي يَأْتِ بَصِيرًا وَأَتُوْنِي بِأَهْلِكُمْ أَجْمَعِينَ**

Go with this shirt of mine and lay it on the face of my father, he will become a seer and come to me with all your folk.

**Points to be noted:**

1. This is the history of Hazrat Yusuf (as)
2. His father Hazrat Ya'qoub (as) was also a prophet (as) who had lost his eyes due to crying.
3. When Hazrat Yusuf (as) came to know about that, he told his brother to take his shirt and go with it **أَذْهَبُوا بِقَمِيصِي هَذَا**
4. What would be done with it? He advised his brother to 'lay it on the face of my father' **فَالْقُوْهُ عَلَى وَجْهِ أَبِي**. That is to place the shirt of Hazrat Yusuf (as) on the face of his father Hazrat Ya'qoub (as).
5. What would then happen? Hazrat Yusuf (as) said that 'he will become a seer' **يَأْتِ بَصِيرًا**. That is his father would again restore his sight and he would be able to see again.
6. Several questions here?
  - (i) Did Hazrat Yusuf (as) not know the meaning of 'Tawheed'?
  - (ii) Did Hazrat Yusuf (as) not know the meaning of 'You alone do we seek help' **إِلَيْكَ نَسْتَعِينُ**?
  - (iii) Did Hazrat Yusuf (as) not know that we must ask Allah alone and directly?
  - (iv) Did Hazrat Yusuf (as) not know that it is Haram or shirk to ask for anything from anyone except Allah?
  - (v) Did Hazrat Yusuf (as) not know the meaning of 'Shirk'?
  - (vi) Did Hazrat Yusuf (as) associate anything with Allah?
  - (vii) Did Hazrat Yusuf (as) not know the meaning of 'Bid'ah'?
  - (viii) Did Hazrat Yusuf (as) invent a new thing in Islam?

7. Did Allah say that Hazrat Yusuf had committed Shirk, Bid'ah etc ...? NO
8. If Hazrat Yusuf (as) knew about all these things and being guided by Allah why did he do that? Why? It is because:
  - (i) It is the 'Aqeedah of Hazrat Yusuf (as) to use Waseelah for shifa (cure)
  - (ii) It was his conviction that the shirt or cloth used by a Nabi / prophet or Rasoul / messenger is a Waseelah / means for shifa.
  - (iii) It was his Imaan in it that his father will see again when he said 'he will become a seer' (يَأْتِ بَصِيرًا)
  - (iv) It is allowed to used Waseelah in different cases.

Then what did happen? Allah says in verse (12: 96)

### **Verse No. 5**

#### **Allah says in the Qur'an (12: 96)**

فَلَمَّا آتَنَ جَاءَهُ الْبَشِيرُ الْقَاهُ عَلَى وَجْهِهِ فَأَرْتَهُ بَصِيرًا قَالَ أَلَمْ أَقْلُ لَكُمْ إِنِّي أَعْلَمْ  
 مِنْ أَلَّهِ مَا لَا تَعْلَمُونَ

Then, when the bearer of glad tidings came, he laid it on his face and he became a seer once more. He said: Have I not said unto you that I know from Allah that which you know not?

#### **Points to be noted:**

1. One of the brothers 'laid the shirt of Yusuf (as) over the face of the father' (الْقَاهُ عَلَى وَجْهِهِ). Did he commit Shirk?
  - (i) Did Hazrat Ya'qoub not know about Tawheed, shirk, kufra etc ...?
  - (ii) Hazrat Ya'qoub should have said that that was shirk
  - (iii) Did Hazrat Ya'qoub say that it was bid'ah and against Islam?
2. What did he do instead? He agreed to put the shirt of Hazrat Yusuf (as) over his face.

3. What was the result / outcome? It is said that ‘he became a seer once more’ (فَأَرْتَدَ بَصِيرَةً). He regained his sight.

4. What did he say as such? He said that ‘Have I not said unto you that I know from Allah that which you know not?’ (أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ). What does that mean? This means that:

- (i) Hazrat Ya’qoub (as) knew that his son was still alive
- (ii) Hazrat Ya’qoub (as) knew about the usage of Waseelah
- (iii) Hazrat Ya’qoub (as) knew that the shirt used by a nabi is a shifa / cure
- (iv) Hazrat Ya’qoub (as) knew that he would obtain shifa / cure in his method
- (v) Hazrat Ya’qoub (as) has the validity of Waseelah as his ‘Aqeedah

5. If Hazrat Yusuf (as) used his shirt as Waseelah for the eyes of his father to be cured, then why Waseelah is Bid’ah, haram, shirk etc ... for us?

6. In fact, Waseelah is the ‘Aqeedah of the prophets.

## Waseelah Through The Help Of The Prophet Muhammad (s.a.w) To Mark A Place For Swalaat

### **Hadith No. 11**

### **Sahih Muslim » The Book of Faith » Hadith**

كتاب الإيمان

The Book of Faith

Chapter (10): The evidence that the one who met Allah on Imaan (one who dies believing in tawhid) and he is firm in it will definitely enter paradise and Hell will be haram upon him

## بَابٌ مَنْ لَقِيَ اللَّهَ بِالْإِيمَانِ وَهُوَ غَيْرُ شَاكٌ فِيهِ دَخَلَ الْجَنَّةَ وَحَرَمَ عَلَى النَّارِ

Hazrat Anas (ra) said that 'Itban bin Malik (ra) told him:

حَدَّثَنِي أَبُو بَكْرٍ بْنُ نَافِعِ الْعَبْدِيُّ، حَدَّثَنَا بَهْرُ، حَدَّثَنَا حَمَادٌ، حَدَّثَنَا ثَابِثٌ، عَنْ أَنَسٍ، قَالَ حَدَّثَنِي عَبْيَانُ بْنُ مَالِكٍ، أَنَّهُ عَمِيَ فَأَرْسَلَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ تَعَالَ فَخُطْ لِي مَسْجِدًا . فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَاءَ قَوْمُهُ وَنَعْتَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ مَالِكُ بْنُ الدُّخْشُمْ . ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ سُلَيْمَانَ بْنِ الْمُغِيرَةِ

That he became blind. He sent a message to the Messenger of Allah (s.a.w) and told him (s.a.w) to come and mark a place of worship for him. Thereupon came the Messenger of Allah (s.a.w) and his people came and then there was a discussion among them about a man who was known as Malik b. Dukhshum, and subsequently the narrator described the hadith of Sulaiman b. Mughira as stated above.

### Reference

Swahih Muslim Hadith 33 b  
In-book reference: Book 1, Hadith 57  
USC-MSA web (English) reference: Book 1, Hadith 53

### Reference

Sunan Ibn Majah Hadith 755  
In-book reference: Book 4, Hadith 21

### Points to be noted:

1. It is a Swahih Hadith
2. It is found in the book of Imaan. This means that Imaam Muslim considered the content of the Hadith as part of belief / Imaan.
3. It is said that there was a sahaba who 'became blind and asked the prophet to come to meet him' أَنَّهُ عَمِيَ فَأَرْسَلَ إِلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ( ) تَعَالَ

4. What was the purpose of that demand? It is said that he told the prophet to 'mark for him a Masjid / a place for swalaat' فَخُطْ لِي مَسْجِدًا

5. Important questions here?

- (i) Why did he call the prophet (s.a.w)
- (ii) Was there anyone who could show him the direction for Swalaat?

6. The answer is that the sahaba:

- (i) Wanted the prophet (s.a.w) to mark the place of swalaat by his own hand
- (ii) Wanted to be blessed by the prophet (s.a.w) himself
- (iii) Knew that it was a honour if the prophet (s.a.w) would come for the marking
- (iv) Knew that there would be more blessings if the prophet would show him the direction
- (v) Knew that the means / mediation / help of the prophet (s.a.w) in such matter would bring much blessing
- (vi) Knew that through the Waseelah of the prophet (s.a.w) his swalaat would be more considered
- (vii) Had the 'Aqeedah that the Muswalla placed by the hands of the prophet (s.a.w) was not like the Muswalla placed by anyone else
- (viii) Had the 'Aqeedah that the place spotted by the prophet (s.a.w) would be more blessed

7. Had the 'Aqeedah that through the Waseelah of that spot and Muswalla placed by the hands of the prophet (s.a.w), his swalaat, du'a, ibaadah and Dhikr would be highly considered as the place / Muswalla was blessed by the prophet (s.a.w)

8. This means that the Ashab knew about the importance of the Waseelah and blessings of the different steps and placement / decisions of the prophet (s.a.w).

9. The mere fact that the sahaba wanted the help of the prophet (s.a.w) is a sign of Waseelah of the prophet (s.a.w)

**10.** The mere fact that the sahaba wanted the prophet (s.a.w) to place a Muswalla with his own hands is a sign of Waseelah found in the hands and decisions of the prophet (s.a.w).

**11.** The mere fact that the sahaba wanted the prophet (s.a.w) to place a Muswalla is a sign of Waseelah of that Muswalla and place of worship.

## Waseelah Through the Name of Muhammad (s.a.w) by saying ‘Ya Muhammad’

### **Hadith No. 12**

#### **Al-Adab Al-Mufrad » Gestures » Hadith**

Chapter (437): What a man says when his foot got numbed (got cramps)

**بَابُ مَا يَقُولُ الرَّجُلُ إِذَا خَدِرَتْ رِجْلُهُ**

'Abdur-Rahman ibn Sa'd said, "Ibn 'Umar's foot got numb and a man said to him, 'Mention the person you love most.' He said, 'Ya Muhammad.'"

حَدَّثَنَا أَبُو نُعَيْمٍ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعْدٍ قَالَ: خَدِرَتْ رِجْلُ ابْنِ عُمَرَ، فَقَالَ لَهُ رَجُلٌ: اذْكُرْ أَحَبَّ النَّاسِ إِلَيْكَ، فَقَالَ: يَا مُحَمَّدًا.

**Reference** : Al-Adab Al-Mufrad 964

In-book reference : Book 41, Hadith 13

English translation : Book 41, Hadith 964

**Points to be noted:**

1. It is a Swahih hadith
2. It is found in Swahih Al Bukhariy and if it included it in his book this means that it is the ‘Aqeedah of Imaam Bukhariy.
3. The mere fact of creating a chapter under the heading ‘What a man says when his foot got numbed (got cramps)’  
**بَابُ مَا يَقُولُ الرَّجُلُ إِذَا خَدَرَتْ (رِجْلُهُ)** proves his ‘Aqeedah.
4. It is to be noted that Albani (the Wahabi Guru) removed it from Swahih Al Bukhariy chapter Adab ul Mufrad.
5. It is to be noted that the translation of the last part has been tampered (falsified) by the Wahabi group
6. It is said that ‘the foot of Ibn Umar (ra) got numbed’  
**خَدَرَتْ رِجْلُ ابْنِ عُمَرَ**. He got cramps. Then a man advised him. What was the advice?
7. It is said that the man advised him to ‘Mention the person you love most’  
**(اذْكُرْ أَحَبَّ النَّاسِ إِلَيْكَ)**. Then what did Ibn Umar (ra) said?
8. It is narrated that Ibn Umar (ra) uttered the wording ‘Ya Muhammad’  
**(يَا مُحَمَّدُ)**. There are some questions here?
  - (i) Did the man commit shirk here? NO
  - (ii) Did Ibn Umar commit Shirk here? NO
  - (iii) Did the sahaba commit shirk? NO
  - (iv) Why was he not advised to mention the name of Allah?
  - (v) Did the man tell him that he committed Shirk? NO

**9.** What does that show? This shows that:

- (i)** The concept of the Ashab is based on Muhabbat (love) for our Nabi (s.a.w)
- (ii)** By saying 'Ya Muhammad' (يَا مُحَمَّدُ) it is their 'Aqeedah that Allah would help them
- (iii)** They had imaan / faith in the name of the prophet (s.a.w)
- (iv)** They had imaan / faith and that was their 'Aqeedah that the name of Muhammad (s.a.w) and by saying 'Ya Muhammad' there would be cure through it.
- (v)** It is permissible to say 'Ya Muhammad' as the sahaba said it.
- (vi)** It is the 'Aqeedah of the sahaba that by saying 'Ya Muhammad' his cramps would be relieved.

**10.** By saying (يَا مُحَمَّدُ) 'Ya Muhammad' to relieve his cramp, what was the intention? It is a means of Waseelah. As such Ibn Umar (ra) wanted to be relieved by Allah through the Waseelah of the prophet (s.a.w).

**11.** If that was not the intention, what was then the purpose of saying 'Ya Muhammad' (يَا مُحَمَّدُ)?

**12.** And that is the question. Why did Ibn Umar (ra) say 'Ya Muhammad' (يَا مُحَمَّدُ) and did not say 'Ya Allah' (يَا اللَّهُ)?

**13.** This is the 'Aqeedah of Ashab

**14.** And this is the 'Aqeedah of Imaam Bukhari seeing the Hadith Swahih.

Did Ibn Umar (ra) ask du'a through the Waseelah of the name of the prophet (s.a.w)? YES YES YES

What did he say? He say “Ya Muhammad” (يَا مُحَمَّدُ)

It is thus a sunnah of the Ibn Umar (ra), sahaba of the prophet (s.a.w)

Can we thus say ‘Ya Muhammad’ in case of difficulty? YES as Ibn Umar (ra) did.

## Waseelah through the Prophet Muhammad (s.a.w) and his Uncle (ra)

### Hadith No. 13

*Sahih al-Bukhari » Companions of the Prophet » Hadith*

كتاب فضائل أصحاب النبي صلى الله عليه وسلم

Virtues of the Companions of the Prophet (s.a.w)

Chapter (11): The mention of Al-'Abbas bin 'Abd ul Muttalib (ra)

باب ذِكْرِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رضي الله عنه

**Hazrat Anas (ra):**

حَدَّثَنَا الْحَسْنُ بْنُ مُحَمَّدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ، حَدَّثَنِي أَبِي عَبْدِ اللَّهِ بْنُ الْمُنْتَهَى، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسٍ . رضي الله عنه أَنَّ عُمَرَ بْنَ الخطَّابِ، كَانَ إِذَا قَحَطُوا اسْتَشْقَى بِالْعَبَّاسِ بْنِ عَبْدِ

الْمُطَلَّبُ، فَقَالَ اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَسْقِينَا، وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا قَاسِقِنَا. قَالَ فَيُسْقِنُونَ.

Whenever rains are withheld (there was drought), he (^Umar bin Al-Khattab) used to ask Allah for rain through Al-`Abbas bin `Abdul Muttalib, saying, ‘O Allah! We used to request You through our Prophet (s.a.w) and You would give us rain. And we request You through the uncle of our Prophet, so give us rain.’ He said: ‘And they would be given rain.’

**Reference**

: Sahih al-Bukhari 3710

In-book reference

: Book 62, Hadith 61

USC-MSA web (English) reference

: Vol. 5, Book 57, Hadith 59

**Other References**

Sahih al-Bukhari 1010 (Vol. 2, Book 17, Hadith 123)

**Points to be noted:**

1. It is a Swahih Hadith
2. In the second reference given from Swahih Al Bukharyi, the hadith appears under the chapter Istisqaa. This is the ‘Aqeedah of Imaam Bukharyi. The mere fact of placing this hadith under the chapter Istisqaa (requesting rain from Allah) whereby there is the Waseelah of the prophet (s.a.w) and Abbas (ra) proves of its legality and validity.
3. It is said that when there was the period of drought, Hazrat Umar (ra) used to ask for rain and he made Istisqaa
4. He used to invoke Allah through a du’aa. What was that du’aa?

5. It is said that Hazrat Umar (ra) would say ‘O Allah! We used to request You through our Prophet (s.a.w) and You would give us rain. And we request You through the uncle of our Prophet, so give us rain.’

اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا

إِلَيْكَ بِنَبِيِّنَا صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَسْقِينَا، وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا (فَاسْقِنَا)

The du'a is divided into 2 parts.

6. The first part is ‘O Allah! We used to request You through our Prophet (s.a.w) and You would give us rain’

اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَسْقِينَا

(اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا). In this du'a there is a very important part. It is said

‘O Allah! We used to request You through our Prophet’

اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا. What does that mean?

(i) (اللَّهُمَّ) means ‘Oh Allah’

(ii) (إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ) means ‘we used to request You’, ‘we used to ask you’, ‘we used to invoke you’, ‘we used to turn to You with a request’, ‘We used to plead You’, ‘we used to ask Your help’

(iii) (بِنَبِيِّنَا) means ‘by our prophet’, ‘through our prophet’, ‘by means of our prophet’, ‘through the Waseelah of our prophet’

(iv) Then (اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا) means ‘Oh Allah we used to seek Your help through the Waseelah of our prophet (s.a.w)’

(v) This is pure Waseelah of the prophet (s.a.w)

(vi) It is important to note that this du'a was done by more than 2 persons as the wordings (إِنَّا كُنَّا نَتَوَسَّلُ) are in the plural form meaning ‘we used to ask You help’

7. What did then happen? Was their du'a accepted? It is said that 'So, You give us rain' (فَتَسْقِينَا). What does that mean? This means that:

- (i) Their du'a was accepted
- (ii) Using the Waseelah of the prophet (s.a.w) is a means of our du'a to be accepted.

8. The second part of the du'a is 'And we request You through the uncle of our Prophet, so give us rain' (وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا). In this part of the hadith we see that Hazrat Umar (ra) used another means as it is said that 'And we request You through the uncle of our prophet (s.a.w) (وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا). What was the du'a here? It was to 'give us rain'

9. What did then happen? It is said that 'And they would be given rain' (فَيُسْقَوْنَ)

10. It is important to note here that:

- (i) Hazrat Umar (ra) used the Waseelah of the uncle of the prophet (s.a.w).
- (ii) Did he commit shirk?
- (iii) Did rain fall? If yes, what does that mean.
- (iv) This means that a du'a made by the Waseelah of the uncle of the prophet (s.a.w) is accepted by Allah or else it would not have rained.

11. This is the 'Aqeedah of the Ashab and Hazrat Umar (ra)

Did Hazrat Umar bin Khattab (ra) ask du'a through the Waseelah of the prophet (s.a.w)? YES YES YES (اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

Did Hazrat Umar bin Khattab (ra) ask du'a through the Waseelah of the uncle of

وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا (the prophet (s.a.w)? YES YES YES)

It is thus a sunnah of the caliph Umar bin Khattab to go through the Waseelah of the prophet (s.a.w) and his uncle. His du'a was accepted as it is said (فَتَسْقِينَا) and

(فَيُسْقُونَ)

Thus can we recite the du'a as follows? YES YES YES

اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَسْقِينَا، وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقُنَا. قَالَ فَيُسْقُونَ

## Waseelah Taught Explicitly By The Prophet Muhammad (s.a.w) To His Sahaba

### Hadith No. 14

#### Jami` at-Tirmidhi » Chapters on Supplication » Hadith

كتاب الدعوات عن رسول الله صلى الله عليه وسلم

Chapters (119) on Supplication

Hazrat Uthman bin Hunaif (ra) narrated that a blind man came to the Prophet (s.a.w) and said:

حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَعْفَرٍ، عَنْ عُمَارَةَ بْنِ حُزَيْمَةَ بْنِ ثَابِتٍ، عَنْ عُثْمَانَ بْنِ حُنَيْفٍ، أَنَّ رَجُلًا

ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ادْعُ اللَّهَ أَنْ يُعَافِينِي . قَالَ " إِنْ شِئْتَ دَعَوْتُ وَإِنْ شِئْتَ صَبَرْتَ فَهُوَ خَيْرٌ لَكَ " . قَالَ فَادْعُهُ . قَالَ فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوءَهُ وَيَدْعُو بِهَذَا الدُّعَاءِ " اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدَ نَبِيِّ الرَّحْمَةِ إِنِّي تَوَجَّهُتْ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِنُقْضَى لِي اللَّهُمَّ فَشَفِعْهُ فِي " . قَالَ هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبِي جَعْفَرٍ وَهُوَ الْخَطْمِيُّ وَعُثْمَانُ بْنُ حُنَيْفٍ هُوَ أَخُو سَهْلٍ بْنِ حُنَيْفٍ .

"Supplicate to Allah to heal me." He said: "If you wish I will supplicate for you, and if you wish, you can be patient, for that is better for you." He said: "Then supplicate to Him." He said: "So he ordered him to perform Wudu and to make his Wudu complete, and to supplicate with this supplication: 'O Allah, no doubt I ask You and I turn towards You by Your Prophet Muhammad, the Prophet of Mercy. No doubt, I have turned to my Lord, by means of you (the prophet), concerning (in) this need of mine, so that it can be resolved (for it to be accepted to me), so O Allah so accept his intercession for me.'"

**Reference**

: Jami` at-Tirmidhi 3578

In-book reference

: Book 48, Hadith 209

### **Hadith No. 15**

**Sunan Ibn Majah » Establishing the Prayer and the Sunnah Regarding Them - » Hadith**

كتاب إقامة الصلاة والسنة فيها

**Hazrat 'Uthman bin Hunaif that a blind man came to the Prophet (s.a.w) and said:**

حَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورٍ بْنُ سَيَّارٍ ، حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي جَعْفَرِ الْمَدْنِيِّ، عَنْ عُمَارَةَ بْنِ حُرَيْمَةَ بْنِ ثَابِتٍ، عَنْ عُثْمَانَ بْنِ حُنَيْفٍ، أَنَّ رَجُلًا، ضَرِيرَ الْبَصَرِ أَتَى النَّبِيَّ . صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَقَالَ ادْعُ اللَّهَ لِي أَنْ يُعَافِينِي . فَقَالَ " إِنْ شِئْتَ أَخْرُجْتُ لَكَ وَهُوَ خَيْرٌ وَإِنْ شِئْتَ دَعَوْتُ " . فَقَالَ ادْعُهُ . فَأَمَرَهُ أَنْ يَتَوَضَّأَ فَيُحْسِنَ وُضُوئَهُ وَيُصَلِّي رَكْعَتَيْنِ وَيَدْعُو بِهَذَا الدُّعَاءِ " اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ بِكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُفْضِيَ اللَّهُمَّ فَشَفِعْهُ فِي " . "

“Pray to Allah to heal me.” He said: “If you wish to store your reward for the Hereafter, that is better, or if you wish, I will supplicate for you.” He said: “Supplicate.” So he told him to perform ablution and do it well, and to pray two Rak’ah, and to say this supplication: “O Allah, no doubt I ask of You and no doubt I turn my face towards You by virtue of the intercession of Muhammad the Prophet of mercy. O Muhammad, I have turned to my Lord by virtue of your intercession concerning this need of mine so that it may be met. O Allah, accept his intercession concerning me”.

English reference : Vol. 1, Book 5, Hadith 1385

Arabic reference : Book 5, Hadith 1448

### Other References

Musnad Imam Ahmad bin Hambal (ra) (4:138)  
 ‘Amal-ul-yawm wal-laylah by Imam Na Nasa’I (p.417 – 418 Hadith No. 658 - 660)  
 At-Tarikh-ul-kabir by Imaam Bukhariy (6: 209-10);

**Points to be noted:**

1. It is a Swahih Hadith
2. It has been graded by Darussalam (Wahabi Organisation) as Swahih
3. It has been graded by Ibn Taymiyyah (Wahabi Guru) that the one narrating this hadith is Abu Ja'far Al Khatmiy (أَبِي جَعْفَرِ الْخَطْمِيِّ) and according to Ibn Taymiyyah all scholars say that it is correct.
4. According to Ibn Taymiyyah it is a Swahih Hadith.
5. Many nowadays books have been falsified saying that it is not reported by Abu Ja'far Al Khatmiy (أَبِي جَعْفَرِ الْخَطْمِيِّ). It is mere falsification.
6. It must be noted that in Jami' al Tirmidhi, the title of the chapter (118) of Book Supplication (48) was erased. The chapter 47 and 49 are named / titled but not 48. WHY?
7. It is said that a blind man came to the prophet (s.a.w) and asked him to pray for his eyes.
8. The prophet (s.a.w) gave him a choice either to pray for him or teach him a du'a.
9. The blind man wanted the prophet (s.a.w) to teach him the du'a.
10. The prophet (s.a.w) asked him to perform Wudhu completely, to perform 2 units of swalaat and to come to him to read the would-be-taught du'a.
11. In Jami' al Tirmidhi the du'a is as follows 'O Allah, no doubt I ask You and I turn towards You by Your Prophet Muhammad, the Prophet of Mercy. No doubt, I have turned to my Lord, by means of you (the prophet), concerning (in) this need of mine, so that it can be resolved (for it to be accepted to me), so O Allah so accept his intercession for me.' **اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدِ نَبِيِّ الرَّحْمَةِ إِنِّي تَوَجَّهُتُ إِلَيْكَ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضَى لِي اللَّهُمَّ فَشَفِّعْهُ فِيَ'**

12. In Sunan An Nasa'i the du'a is as follows 'O Allah, no doubt I ask of You and no doubt I turn my face towards You by virtue of the intercession of Muhammad the Prophet of mercy. O Muhammad, I have turned to my Lord by virtue of your intercession concerning this need of mine so that it may be

اللَّهُمَّ إِنِّي أَسْأَلُكَ ( )  
met. O Allah, accept his intercession concerning me'"

وَأَنَّوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَّبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ إِلَيْكَ إِلَى رَبِّي

(في حاجتي هذه لِتُقْضِي اللَّهُمَّ فَشَفَعْهُ فِيَ

13. The difference between the 2 hadith is that in Sunan An Nasa'i there is 'Ya Muhammad' (يَا مُحَمَّدُ). Both Ibn Taymiyyah (Wahabi Guru) and Darussalam (Wahabi Organisation) graded it Swahih.

14. In this hadith there are 4 levels of Tawassul (Waseelah of the prophet) being used:

15. ***First Level Of Tawassul (Waseelah):*** What does the du'a implies? The sentence 'Oh Allah no doubt I ask You and I turn to You through Muhammad' (اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَنَّوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ) implies that the prophet (s.a.w) taught the blind man to ask Allah, to turn to Allah but to go through his Waseelah. Thus it has the meaning of 'O Allah, no doubt I ask of You and no doubt I turn my face towards You by virtue of the intercession of Muhammad'

16. The section (بِمُحَمَّدٍ) means through Muhammad which signifies through the Waseelah of the prophet (s.a.w).

17. ***Second Level Of Tawassul (Waseelah):*** Then it is said 'O Muhammad' (يَا مُحَمَّدُ). Here also there is the Waseelah of the prophet (s.a.w) which is used by the blind man but taught by the prophet (s.a.w). The mere fact of saying 'Ya Muhammad' in a du'a is a form of Waseelah / Tawassul. It is well known that if a du'a is made and before it, in its middle and at the end Darood Shareef is recited, the du'a is accepted. Why is this so?

18. This is due to the blessings found in the Darood. Now, what is in the Darood? For whom is the Darood? There is the name of our nabi Muhammad (s.a.w) and the darood is for him (s.a.w).

19. **Third Level Of Tawassul (Waseelah):** Then it is said ‘I have turned to my Lord by virtue of your intercession concerning this need of mine so that it may be met.’ (إِنِّي قَدْ تَوَجَّهْتُ إِلَى رَبِّي فِي حَاجَتِي هَذِهِ لِتَقْضَى). Here also there is the Waseelah of the prophet (s.a.w) which is used by the blind man but taught by the prophet (s.a.w).

20. The mere fact of saying ‘I have turned to my Lord through you (Muhammad (s.a.w))’ is a sign and proof of Waseelah. What does that mean? It means that:

- (i) It is an affirmation that there is no mistake in the du'a
- (ii) It is an affirmation as it is repeated twice
- (iii) It means that there is conviction in the du'a for it to be repeated
- (iv) It is a way to show to Allah that the name of HIS beloved has been taken
- (v) It is a way to desire the du'a to be considered and accepted

21. **Fourth Level Of Tawassul (Waseelah):** Then it is said that the du'a ends with ‘O Allah, accept his intercession concerning me’ (اللَّهُمَّ فَشَفِّعْهُ فِيَّ). This implies that:

- (i) Again the du'a is directed towards Waseelah
- (ii) There is a demand to Allah to accept the du'a because of ‘him’ that is our Nabi (s.a.w)

22. It must be noted that the du'a is:

- (i) Taught by our Nabi (s.a.w)
- (ii) Directed towards Allah
- (iii) But the Waseelah of the prophet (s.a.w) is used
- (iv) It is thus a sunnah of the prophet (s.a.w) to use Waseelah

It has been seen that the prophet (s.a.w) taught a du'a through his Waseelah.

Has he (s.a.w) committed shirk?

His Ashab have done it?

Have they committed shirk?

Can we do it? YES YES YES

The du'a is:

اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَّبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ بِأَنَّ  
إِلَيْ رَبِّي فِي حَاجَتِي هَذِهِ لِتُقْضِي اللَّهُمَّ فَشَفِعْهُ فِي

## Waseelah Through Blessed Places As A Mihraab / Niche

### Verse No. 6

Allah says in the Qur'an (3: 38 – 39)

هُنَالِكَ دَعَا زَكَرِيَا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الْدُّعَاءِ  
فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى  
مُصَدِّقاً بِكَلِمَةٍ مِّنْ أَنَّ اللَّهَ وَسِيدُّاً وَحَصُورَاً وَنَبِيًّاً مِّنَ الْمُصَالِحِينَ

There Zakariyya prayed unto his Lord and said: My Lord! Bestow upon me of Your bounty a goodly offspring. No doubt You are the Hearer of Prayer. And the angels called to him as he stood praying in the niche (Mihraab) that Allah gives

you glad tidings of Yahya confirming a Word from Allah and a (Syed) lordly, a chaste, a Prophet from the righteous.

***Points to be noted:***

1. In this verse, it is said that Hazrat Zakariyya prayed Allah for a good and pious son.

2. It is said that he prayed ‘there’ (هُنَالِكَ). What and where is ‘there’?

According to the next verse ‘there’ (هُنَالِكَ) is meant to be the ‘niche’

(الْمِحْرَابِ) as it is said that ‘And the angels called to him as he stood praying

in the niche (Mihraab)’. فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ.

3. What does that mean? This means that:

(i) Hazrat Zakariyya was in the Niche / Mihraab

(ii) He was asking Allah for a good / pious son

(iii) Immediately, Angels came to him

(iv) How do we know that angels came immediately? It is said that he was still standing and praying in the Niche (وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ)

4. Now, the question is why was Hazrat Zakariyya standing and praying in the Mihraab? Why did he choose that place? In the previous verse (3: 37) it is said that ‘Whenever he (Zakariyya) went into the niche where she was he found that she had food. He said: O Mariam! When comes unto you this (food)? She answered: It is from Allah. No doubt Allah gives without

كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا measure to whom He will.’

رِزْقًا قَالَ يَمْرِيْمُ أَنَّى لَكِ هَذَا قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ

يَشَاءُ بِغَيْرِ حِسَابٍ

5. What does that mean? This means that:

(i) Hazrat Zakariyya each time saw food of summer during winter and food of winter during summer with Hazrat Mariam

(ii) Hazrat Zakariyya saw food each time in her niche (Mihraab)

(iii) Hazrat Mariam said that it was from Allah.

6. What did that mean to Hazrat Zakariyya? It meant that:

- (i) There were blessings in the niche
- (ii) Miracles were being produced in the niche
- (iii) The du'a of Mariam was accepted at the niche
- (iv) Hazrat Zakariyya realised that prayers done at the niche were accepted

7. So the question is .. Why did Hazrat Zakariyya choose the Niche?

- (i) He knew that his du'a would be accepted
- (ii) He used the Niche as a means for his du'a to be accepted
- (iii) He used the Mihrab as a blessed place for his du'a to be accepted
- (iv) He used the Mihrab as a Waseelah for his du'a to be accepted

8. Was his du'a accepted? YES as it is said 'that Allah gives you glad tidings of Yahya confirming a Word from Allah and a (Syed) lordly, a chaste, a Prophet from the righteous' *أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِّنْ (اللَّهِ وَسِيدًا وَحَصُورًا وَنَبِيًّا مِّنَ الْصَّالِحِينَ*. Allah announced him the future coming of his son who would be known as Yahya who would come to affirm and witness the religion of Allah, a respected and chaste person, and a prophet among the pious people.

9. What does that mean? This means that:

- (i) Hazrat Zakariyya noticed food off seasons in the niche
- (ii) Hazrat Zakariyya noticed miracles in the niche
- (iii) Hazrat Zakariyya noticed accepted du'a of Hazrat Mariam
- (iv) Hazrat Zakariyya noticed the importance of du'a at Mihrab
- (v) Hazrat Zakariyya went to ask du'a in the mihrab for a son
- (vi) Hazrat Zakariyya used the Mihrab as a means for his du'a to be accepted
- (vii) Hazrat Zakariyya was still in the praying position when angels came to him
- (viii) Hazrat Zakariyya got the good news of a future son

10. What does that mean?

This means that Hazrat Zakariyya understood the blessings found in the Mihrab and he used it as a Waseelah for his du'a to be accepted

11. As such Hazrat Zakariyya used the Niche as Waseelah

12. It is the sunnah of Hazrat Zakariyya (as)

# Waseelah Through Names Of Angels Like Hazrat Jibril, Mikaaail and Israail (as)

## Hadith No. 16

### Sahih Muslim » The Book of Prayer - Travellers » Hadith

كتاب صلاة المسافرين وقصرها

The Book of Prayer of Travellers and its shortening

Chapter (26): Supplication In The Night Prayer and its performance

باب الدُّعَاءِ فِي صَلَاةِ اللَّيْلِ وَقِيَامِهِ

Hazrat 'Abd al-Rahman b. 'Auf (ra) reported:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّى، وَمُحَمَّدُ بْنُ حَاتِمٍ، وَعَبْدُ بْنُ حُمَيْدٍ، وَأَبُو مَعْنَى الرَّقَاشِيُّ  
قَالُوا حَدَّثَنَا عُمَرُ بْنُ يُونُسَ، حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، حَدَّثَنَا يَحْيَى بْنُ أَبِي  
كَثِيرٍ، حَدَّثَنِي أَبُو سَلَمَةَ، بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ سَأَلْتُ عَائِشَةَ أُمَّ  
الْمُؤْمِنِينَ بِأَيِّ شَيْءٍ كَانَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْتَحُ صَلَاتَهُ إِذَا قَامَ  
مِنَ اللَّيْلِ قَالَتْ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَحَ صَلَاتَهُ " اللَّهُمَّ رَبَّ جِبْرِيلَ  
وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ  
بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ  
إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ "

I asked 'A'isha, the mother of the believers, (to tell me) the words with which the Apostle of Allah (s.a.w) commenced the prayer when he got up at night. She said:

When he got up at night he would commence his prayer with these words: O Allah, Lord of Jibril, and Mikail, and Israfil, the Creator of the heavens and the earth, who knows the unseen and the seen; You decide amongst Your servants concerning their differences. Guide me with Your permission in the divergent views (which the people) hold about Truth, for it is You Who guide whom Thou will to the Straight Path.

<b>Reference</b>	: Sahih Muslim 770
In-book reference	: Book 6, Hadith 239
USC-MSA web (English) reference	: Book 4, Hadith 1694

### Other References

Sunan an-Nasa'i 1345 (Vol. 2, Book 13, Hadith 1346)  
 Sunan an-Nasa'i 1625 (Vol. 2, Book 20, Hadith 1626)  
 Sunan an-Nasa'i 5519 (Vol. 6, Book 50, Hadith 5521)  
 Ibn Majah Vol. 1, Book 5, Hadith 1357 (Book 5, Hadith 1419)  
 Sunan Abi Dawud 767 (Book 2, Hadith 377)  
 Jami` at-Tirmidhi 3420 (Book 48, Hadith 51)

### Points to be noted:

1. It is a Swahih Hadith
2. It has been graded by Albani and Darussalam as Swahih
3. It is said that when the prophet (s.a.w) woke up at night for swalaat he would say and start his du'a as 'O Allah, Lord of Jibril, and Mikail, and Israfil'  

$$(اللَّهُمَّ رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ)$$
4. What can be noticed here? It is said that the du'a is done by uttering:  

$$(i) \quad \text{'Oh Allah, Lord of Jibril'} (اللَّهُمَّ رَبَّ جِبْرِيلَ)$$

(ii) ‘Oh Allah, Lord of Mikaail’ (وَ مِيكَائِيلَ)

(iii) ‘Oh Allah, Lord of Israail’ (وَ إِسْرَافِيلَ)

5. As such, if it is permissible to say:

‘Oh Allah, Lord of Jibril’ (اللَّهُمَّ رَبُّ جِبْرِيلَ)

Is it not possible to say

‘Oh Allah, Lord of Muhammad (s.a.w)’ (اللَّهُمَّ رَبُّ مُحَمَّدٍ) ?

6. If it is permissible to use the name of an angel in a du'a, is it not permissible to use the name of our nabi in a du'a?
7. If it is permissible to use the name of the best of angels in a du'a, is it not permissible to use the name of the best of prophets in a du'a?
8. If it is permissible to use the name of Hazrat Jibril (as) in a du'a, is it not permissible to use the name of our nabi Muhammad (s.a.w) in a du'a?
9. No doubt it is possible as it was done by the prophet (s.a.w) to use the name of Angels du'a.

10. What lies behind the using of the name of angels in a du'a? It means that:

- (i) Blessings are sought through the names of the angels
- (ii) Blessings are sought through the names of Hazrat Jibril, Mikaail and Israail (as)
- (iii) Blessings are sought through the pure creatures of Allah
- (iv) Blessings are sought through the sinful creatures of Allah
- (v) As such, the names of the angels are being used as a means to bring blessings
- (vi) The names are used as a Waseelah for blessings

11. In fact, it is a way for our du'a to be accepted by using the Waseelah of pure names.

12. As we have seen the name of:

- (i) the uncle of the prophet (s.a.w) was used in other hadith
- (ii) the prophet (s.a.w) was used in other hadith
- (iii) the angels (as) were used in this hadith

13. It is known as Waseelah / Tawassul

This du'a has been taught by the Holy Prophet (s.a.w) and was read when he woke up at night for Swalaat:

اللَّهُمَّ رَبَّ جَرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ  
وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ اهْدِنِي لِمَا أَخْتِلَفَ فِيهِ  
مِنَ الْحَقِّ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطِ مُسْتَقِيمٍ

## Waseelah Of Those Who Ask And The Steps Towards Swalaat (s.a.w)

### Hadith No. 17

#### Sunan Ibn Majah » The Book On The Mosques And The Congregations

Chapter (14): Walking To prayer

باب المَشْيِ إِلَى الصَّلَاةِ

**Hazrat Abu Sa'eed Al-Khudri (ra) said:**

حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ التُّسْتَرِيُّ، حَدَّثَنَا الْفَضْلُ بْنُ الْمُوْفَّقِ  
أَبُو الْجَهْمِ، حَدَّثَنَا فُضَيْلُ بْنُ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ،  
قَالَ قَالَ رَسُولُ اللَّهِ . صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ . " مَنْ خَرَجَ مِنْ بَيْتِهِ إِلَى الصَّلَاةِ

فَقَالَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَأَسْأَلُكَ بِحَقِّ مَمْشَايَ هَذَا فَإِنِّي لَمْ أَخْرُجْ أَشَرًا وَلَا بَطَرًا وَلَا رِيَاءً وَلَا سُمْعَةً وَخَرَجْتُ اتِّقَاءً سُخْطَكَ وَابْتِغَاءَ مَرْضَاتِكَ فَأَسْأَلُكَ أَنْ تُعِذِّنِي مِنَ النَّارِ وَأَنْ تَغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ - أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ وَاسْتَغْفَرَ لَهُ سَبْعُونَ أَلْفَ مَلَكٍ " .

"The Messenger of Allah said: 'Whoever leaves his house for the prayer and says: "O Allah, I ask You by the right that those who ask of You have over You, and I ask by virtue of this walking of mine, for I am not going out because of pride or vanity, or to show off or make a reputation, rather I am going out because I fear Your wrath and seek Your pleasure. So I ask You to protect me from the Fire and to forgive me my sins, for no one can forgive sins except You", Allah will turn His Face towards him and seventy thousand angels will pray for his forgiveness."

**Reference**

: Sunan Ibn Majah 778

In-book reference : Book 4, Hadith 44

***Other References***

Musnad Ahmad bin Hambal (3:21)

***Points to be noted:***

1. It is a Swahih Hadith
2. It is said that it is a du'a taught by our Nabi Muhammad (s.a.w).
3. Our Nabi (s.a.w) said that if someone leaves his house to go for prayer and says a specific du'a, Allah will take him into consideration and 70000 angels will pray for his forgiveness.
4. What is this du'a? The first part of the du'a is 'O Allah, I ask You by the right that those who ask of You have over You, and I ask by virtue of this

إِنِّي أَسْأَلُكَ بِحَقٍّ السَّائِلِينَ عَلَيْكَ وَأَسْأَلُكَ بِحَقٍّ مَمْشَائِي ( walking of mine' ) (هذا)

5. What does that mean?

- (i) (إِنِّي أَسْأَلُكَ) means 'No doubt I ask You (Allah)'
- (ii) (بِحَقٍّ السَّائِلِينَ) means 'By the right of the askers / petitioners'

6. What does (حق) means? It means:

- (i) Truth
- (ii) Rightness
- (iii) Real

7. What does (بِحَقٍّ) means? It means:

- (iv) With respect to
- (v) Concerning
- (vi) Regarding
- (vii) By the right of

8. Thus (إِنِّي أَسْأَلُكَ بِحَقٍّ السَّائِلِينَ) means ' No doubt I ask You by the right of the askers'

9. Thus (إِنِّي أَسْأَلُكَ بِحَقٍّ السَّائِلِينَ) means ' No doubt I ask You by the right of the askers'

10. And 'by the right of the askers' means 'by means of the askers'

11. And 'by means of the askers' means 'by Waseelah of the askers'

12. Thus (إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ) means ‘No doubt I ask You by the Waseelah of the askers’

13. Another part of the du'a is ‘and I ask by virtue of this walking of mine’ (وَأَسْأَلُكَ بِحَقِّ مَمْشَائِي هَذَا). What does that mean?

14. (بِحَقِّ مَمْشَائِي هَذَا) means:

- (i) And I ask You by means of this walking of mine
- (ii) And I ask You by Waseelah of this walking of mine

15. What is meant by ‘walking of mine’ (مَمْشَائِي هَذَا). It means:

- (i) My walking towards prayer
- (ii) My efforts towards swalaat
- (iii) My steps towards the mosque

16. This means that it is a Waseelah used based on good deeds.

17. In this hadith there are two kinds of Waseelah:

- (i) Waseelah of those who ask Allah
- (ii) Waseelah of good deeds of going to the mosque

18. If we formulate a du'a in this way what will happen?

- (i) ‘Allah will turn His Face towards him’ (أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ) and
- (ii) ‘seventy thousand angels will pray for his forgiveness’ (وَاسْتَغْفِرَ لَهُ سَبْعُونَ أَلْفَ مَلَكٍ)

19. Do you think that the prophet (s.a.w) commit shirk in saying such thing? NO  
NO NO

20. If it was haraam would the prophet teach such du'a? NO NO NO

21. So, it is a sunnah of the prophet (s.a.w) taught by him (s.a.w) how to invoke Allah through Waseelah.

In this hadith the prophet (s.a.w) taught the Ashab a du'a.

Can we read it? YES YES YES

There is Waseelah being used in it by the prophet (s.a.w)

Whatever is found in it, can we read and formulate our du'a in this way ??? YES YES YES

The du'a is:

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ وَأَسْأَلُكَ بِحَقِّ مَمْشَائِي هَذَا  
فَإِنِّي لَمْ أَخْرُجْ أَشْرَارًا وَلَا بَطَرًا وَلَا رِيَاءً وَلَا سُمْعَةً وَخَرَجْتُ اتِّقَاءً  
سُخْطِلَكَ وَابْتِغَاءَ مَرْضَاتِكَ فَأَسْأَلُكَ أَنْ تُعِيذَنِي مِنَ النَّارِ وَأَنْ تَغْفِرَ  
لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

## Waseelah Through The Supplication Of Prophet Yunus (Dhun Nun) (as)

### Hadith No. 18

### Jami` at-Tirmidhi » Chapters on Supplication

كتاب الدعوات عن رسول الله صلى الله عليه وسلم

Chapter (82): Concerning the Supplication of Dhun-Nun...

**Hazrat Ibrahim bin Muhammad bin Sa'd (ra) narrated from his father, from Sa'd (ra) that the Messenger of Allah (s.a.w) said:**

حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى، حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "دَعْوَةُ ذِي الْثُنُونِ إِذْ دَعَاهُ وَهُوَ فِي بَطْنِ الْحُوتِ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ . فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ " .

“The supplication of Dhun-Nun (Prophet Yunus) when he supplicated, while in the belly of the whale was: ‘There is none worthy of worship except You, Glory to You, Indeed, I have been of the transgressors.’ So indeed, no Muslim man supplicated with it for anything, ever, except Allah responds to him.”

<b>Reference</b>	: Jami` at-Tirmidhi 3505
In-book reference	: Book 48, Hadith 136

**Other References**

Musnad Ahmad bin Hambal (1:170)

**Points to be noted:**

1. It is a Swahih Hadith narrated by Imam Ahmad bin Hambal (ra) and Imam Tirmidhi
2. It has been graded as Swahih by Darussalam

3. It is said that the du'a of Hazrat Yusuf (as) was 'There is none worthy of worship except You, Glory to You, Indeed, I have been of the transgressors' (لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ)

4. When did he recite that verse? It is said 'when he was in the belly of the whale' (هُوَ فِي بَطْنِ الْحُوتِ). It is evident and clear that he was in difficulty when he recited that verse.

5. Now, was he relieved from his problems and from the belly of the whale? We all know that he was freed and it is said that 'So indeed, no Muslim man supplicated with it for anything, ever, except Allah responds to him' (فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ). What does that mean?

6. This means that:

- (i) When someone is in difficulty and recites (لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ) (إِنِّي كُنْتُ مِنَ الظَّالِمِينَ), he will be helped by Allah
- (ii) When someone is in difficulty, reciting (لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ) will be a means to be at ease
- (iii) When someone is in difficulty, considering (لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ) (إِنِّي كُنْتُ مِنَ الظَّالِمِينَ) as a means to invoke Allah, will bring ease

7. This means that:

- (i) Hazrat Yusuf (as) recited (لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ) with the intention to be helped by Allah

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

(ii) Hazrat Yusuf (as) considered the verse (لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ) as a Waseelah / means to be helped by Allah

8. Why do we read Darood Shareef before and after our du'a?

(i) The idea is to be blessed by the recitation of the Darood in which there is the name of our Nabi Muhammad (s.a.w).

(ii) The idea is to take the recitation of the Darood as a means for Allah to accept our du'a

9. With (لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ) it is the same principle. We read it as a means / Waseelah to be helped by Allah and no doubt Allah is the Helper

## Waseelah Through Children Who Have Not Reached Puberty

### Hadith No. 19

#### Sahih al-Bukhari » Funerals (Al-Janaa'iz) » Hadith

#### كتاب الجنائز

Funerals (Al-Janaa'iz)

Chapter (6): The superiority of the person whose child dies

باب فَضْلِ مَنْ مَاتَ لَهُ وَلَدٌ فَاحْتَسَبَ  
وَقَالَ اللَّهُ عَزَّ وَجَلَّ: {وَبَشِّرِ الصَّابِرِينَ}

**Hazrat Abu Sa`id (ra) said:**

حَدَّثَنَا مُسْلِمٌ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْأَصْبَهَانِيُّ، عَنْ ذَكْوَانَ، عَنْ أَبِي سَعِيدٍ، رضى الله عنه أنَّ النِّسَاءَ، قُلْنَ لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

اجْعَلْ لَنَا يَوْمًا. فَوَعَظَهُنَّ، وَقَالَ " أَيْمًا امْرَأٌ مَاتَ لَهَا ثَلَاثَةٌ مِنَ الْوَلَدِ كَانُوا حِجَابًا مِنَ النَّارِ ". قَالَتِ امْرَأٌ وَاثْنَانِ . قَالَ " وَاثْنَانِ ". وَقَالَ شَرِيكٌ عَنِ ابْنِ الْأَصْبَهَانِيِّ، حَدَّثَنِي أَبُو صَالِحٍ، عَنْ أَبِي سَعِيدٍ، وَأَبِي هُرَيْرَةَ . رضى الله عنهمَا . عَنِ النَّبِيِّ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَبُو هُرَيْرَةَ " لَمْ يَبْلُغُوا الْحِنْثَ ".

The women requested the Prophet (s.a.w), "Please fix a day for us." So the Prophet (s.a.w) preached to them and said, "A woman whose three children died would be screened from the Hell Fire by them," Hearing that, a woman asked, "If two died?" The Prophet (s.a.w) replied, "Even two (would screen her from the (Hell) Fire. " And Abu Huraira added, "Those children should be below the age of puberty."

<b>Reference</b>	: Sahih al-Bukhari 1249, 1250
In-book reference	: Book 23, Hadith 13
USC-MSA web (English) reference	: Vol. 2, Book 23, Hadith 341

### Other References

- Sahih al-Bukhari 101 (Vol. 1, Book 3, Hadith 101)
- Sahih al-Bukhari 1248 (Vol. 2, Book 23, Hadith 340)
- Sahih al-Bukhari 1381 (Vol. 2, Book 23, Hadith 463)
- Al-Adab Al-Mufrad 144 (Book 8, Hadith 144)
- Al-Adab Al-Mufrad 148 (Book 8, Hadith 148)
- Sahih Muslim 2632 a (Book 32, Hadith 6365)
- Sahih Muslim 2632 c (Book 32, Hadith 6367)
- Sahih Muslim 2633 (Book 32, Hadith 6368)
- Sunan an-Nasa'i 1872 (Vol. 3, Book 21, Hadith 1873)

Sunan an-Nasa'i 1873 (Vol. 3, Book 21, Hadith 1874)  
Sunan an-Nasa'i 1874 (Vol. 3, Book 21, Hadith 1875)  
Sunan an-Nasa'i 1876 (Vol. 3, Book 21, Hadith 1877)  
Ibn Majah Vol. 1, Book 6, Hadith 1605  
Al Muwatta Book 16, Hadith 39 (Book 16, Hadith 561)

***Points to be noted:***

1. It is a Muttafaq 'Alai Hadith (recorded by both Imaam Bukhariy and Imaam Muslim)
2. It is a Swahih Hadith
3. It is said that 'a woman whose three children died would be screened from the Hell Fire by them' (أَيْمَأْ مَاتَ لَهَا ثَلَاثَةٌ مِنَ الْوَلَدِ كَانُوا حِجَابًا مِنَ النَّارِ)
4. What does that mean? It means that:
  - (i) The children are a shield (حِجَابًا) for the mother
  - (ii) The children are protection for the mother
  - (iii) The children are means of protection for the mother
  - (iv) The children are means for the mother to be protected from Hell fire
  - (v) The children are means / Waseelah for Jannah for the mother
5. This means that the death of a child is a means for the mother to obtain Jannah
6. This means that the death of a child is a means for the mother to be safe from Jahannam
7. This means that the death of a child is the Waseelah for the mother to obtain Jannah and be free from Jahannam

8. It is also said that the condition here is that the child / children must be 'below the age of puberty' **لَمْ يَبْلُغُوا الْحِنْثَ**
9. Whatever the case, Allah has granted a mother another means / Waseelah to enter Jannah: 'her child'
10. In this hadith, Allah uses the child who dies before the age of puberty as a Waseelah for the mother to enter Jannah
11. Allah does not need the child to give the mother Jannah but it is a means given to the mother to be patient at the death of her child.

## Waseelah Through The Poor People, Their Du'a, Their Swalaat And Their Sincerity

### **Hadith No. 20**

#### **Sahih al-Bukhari » Fighting for the Cause of Allah (Jihad) » Hadith**

**كتابُ الْجِهَادِ وَالسَّيْرِ**

Fighting for the Cause of Allah (Jihad)

Chapter (76): The One who asked help Through The poor people and the pious in war'

باب مَنِ اسْتَعَانَ بِالضُّعْفَاءِ وَالصَّالِحِينَ فِي الْحَرْبِ  
 وَقَالَ ابْنُ عَبَّاسٍ أَخْبَرَنِي أَبُو سُفِيَّانَ قَالَ لِي قَيْصَرُ سَالْتَنَكَ أَشْرَافُ النَّاسِ  
 اتَّبَعُوهُ أَمْ ضُعَفَاؤُهُمْ فَزَعَمْتَ ضُعَفَاؤُهُمْ وَهُمْ أَتْبَاعُ الرُّسُلِ.

**Hazrat Mus`ab bin Sa`d (ra) said:**

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ، عَنْ طَلْحَةَ، عَنْ مُصْنَعِ  
 بْنِ سَعْدٍ، قَالَ رَأَى سَعْدٌ . رضى الله عنه . أَنَّ لَهُ فَضْلًا عَلَى مَنْ دُونَهُ، فَقَالَ  
 النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَلْ تُتَصْرُونَ وَتُرْزَقُونَ إِلَّا بِضُعَفَائِكُمْ " .

Once Sa`d thought that he was superior to those who were below him in rank. On that the Prophet (s.a.w) said, "You gain no victory or livelihood except through the poor amongst you."

**Reference**

: Sahih al-Bukhari 2896

In-book reference

: Book 56, Hadith 110

USC-MSA web (English) reference : Vol. 4, Book 52, Hadith 145

***Points to be noted:***

1. This is a Swahih Hadith
2. The chapter under the title 'The One who asked help Through The poor people and pious people in war' (بَاب مَنِ اسْتَعَانَ بِالْمُسْتَعْفَاءِ وَالصَّالِحِينَ) shows the 'Aqeedah of Imaam Bukharyi.
3. If he has created such chapter, this means that these chapters are important.
4. The chapter itself involves Waseelah / Tawassul
5. It is clearly mentioned here that the prophet said 'You gain no victory or livelihood except through the poor amongst you' (هَلْ تُتَصْرِّفُونَ وَتُرْزَقُونَ) إِلَّا بِضُعَفَائِكُمْ
6. What does that mean? This means that:
  - (i) It was through the poor people that Muslims were victorious and had their livelihood
  - (ii) It was due to the poor people
  - (iii) It was by the means of the poor
  - (iv) It was through the Waseelah of the poor
7. According to the prophet (s.a.w), the Poor people acted as means for Sa`d to be victorious.

## Hadith No. 21

### Sunan an-Nasa'i » The Book of Jihad » Hadith

#### كتاب الجهاد

##### The Book of Jihad

###### Chapter (43): Seeking The Help / Support Of Allah Through The Weak People

###### باب الإِسْتِئْصَارِ بِالضَّعِيفِ .

It was narrated from Hazrat Mus'ab bin Sa'd, from his father, that he thought he was better than other Companions of the Prophet (s.a.w). The Prophet of Allah (s.a.w) said:

أَخْبَرَنَا مُحَمَّدُ بْنُ إِدْرِيسَ، قَالَ حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غِيَاثٍ، عَنْ أَبِيهِ، عَنْ مِسْعَرٍ، عَنْ طَلْحَةَ بْنِ مُصَرْفٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّهُ ظَنَّ أَنَّ لَهُ، فَضْلًا عَلَى مَنْ دُونَهُ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِنَّمَا يَنْصُرُ اللَّهُ هَذِهِ الْأُمَّةُ بِضَعِيفِهَا بَدَعْوَتِهِمْ وَصَلَاتِهِمْ وَإِحْلَاصِهِمْ" .

"Rather, Allah support this Ummah because of its weak people, because of their supplication, their Swalaat, and their sincerity."

**Reference**

: Sunan an-Nasa'i 3178

In-book reference

: Book 25, Hadith 94

English translation

: Vol. 1, Book 25, Hadith 3180

### **Points to be noted:**

1. It is a Swahih Hadith
2. It has been graded by Darussalam as Swahih
3. The chapter under the title ‘Seeking The Help / Support Of Allah Through The Weak People’ بَابِ الْإِسْتِئْصَارِ بِالْضَّعِيفِ shows the ‘Aqeedah of Imaam An Nasa’i.
4. If he has created such chapter, this means that these chapters are important.
5. The chapter itself involves Waseelah / Tawassul
6. It is said that the prophet (s.a.w) said that ‘Rather, Allah support this Ummah because of its weak people, because of their supplication, their Swalaat, and their sincerity’ إِنَّمَا يَنْصُرُ اللَّهُ هَذِهِ الْأُمَّةُ بِضَعِيفِهَا (بِدَعْوَتِهِمْ وَ صَلَاتِهِمْ وَ إِحْلَاصِهِمْ)
7. This means that:
  - (i) The Weak people of this Ummah (بِضَعِيفِهَا) are means / Waseelah to obtain support from Allah
  - (ii) Their du'a (بِدَعْوَتِهِمْ) are means / Waseelah to obtain support from Allah
  - (iii) Their Swalaat (صَلَاتِهِمْ) are means / Waseelah to obtain support from Allah
  - (iv) Their sincerity (إِحْلَاصِهِمْ) are means / Waseelah to obtain support from Allah
8. This means that:
  - (i) It is due to the poor, their du'a, their swalaat and their sincerity that Allah support this Ummah

(ii) It is through the Waseelah of the poor, their du'a, their swalaat and their sincerity that Allah support this Ummah

**9.** Who said this? It is the prophet (s.a.w)

**10.** As such 'Allah supports us through the Waseelah of poor, their du'a, their swalaat and their sincerity (Though Allah does not need them)

**11.** It shows Waseelah through the poor and the weak

## Waseelah Through The Sahaba, Taabi' And Taabi'ut Taabi'in

### **Hadith No. 22**

### **Sahih Muslim » The Book of the Merits of the Companions » Hadith**

كتاب فضائل الصحابة رضي الله تعالى عنهم

The Book of the Merits of the Companions

Chapter (52): The Virtues Of the Sahabah, Then Those Who Come After Them, Then Those Who Come After Them

**باب فَضْلِ الصَّحَابَةِ ثُمَّ الَّذِينَ يَلْوَنُهُمْ ثُمَّ الَّذِينَ يَلْوَنُهُمْ**

**Hazrat Abu Sa'id Khudri (ra) reported Allah's Messenger (s.a.w) as saying:**

**حَدَّثَنِي سَعِيدُ بْنُ يَحْيَى بْنُ سَعِيدِ الْأَمْوَيِّ، حَدَّثَنَا أَبِي، حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ أَبِي، الرُّبَيْرِ عَنْ جَابِرٍ، قَالَ رَعَمْ أَبُو سَعِيدِ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَأْتِي عَلَى النَّاسِ زَمَانٌ يُبَعَّثُ مِنْهُمُ الْبَعْثُ فَيَقُولُونَ انْظُرُوا هَلْ تَجِدُونَ فِيهِمْ أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُوجَدُ الرَّجُلُ**

فَيُفْتَحُ لَهُمْ بِهِ ثُمَّ يُبَعَّثُ الْبَعْثُ الثَّانِي فَيَقُولُونَ هَلْ فِيهِمْ مَنْ رَأَى أَصْحَابَ النَّبِيِّ  
صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُفْتَحُ لَهُمْ بِهِ ثُمَّ يُبَعَّثُ الْبَعْثُ الثَّالِثُ فَيَقُولُ انْظُرُوا هَلْ  
تَرَوْنَ فِيهِمْ مَنْ رَأَى مَنْ رَأَى أَصْحَابَ النَّبِيِّ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ يَكُونُ  
الْبَعْثُ الرَّابُّ فَيَقُولُ انْظُرُوا هَلْ تَرَوْنَ فِيهِمْ أَحَدًا رَأَى مَنْ رَأَى أَحَدًا رَأَى  
أَصْحَابَ النَّبِيِّ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُوَجَّدُ الرَّجُلُ فَيُفْتَحُ لَهُمْ بِهِ " .

There would come to the people a time when a detachment would be sent for fighting in the cause of Allah and they would say: See, if you can find amongst them someone from amongst the Companions of Allah's Apostle (s.a.w). They would find a person and they would be granted victory because of him. Then a second detachment would be sent to them and they would say: Do you find amongst them one who had had the privilege of seeing the Companions of the Apostle of Allah (s.a.w)? -and the victory would be granted to them because of him. Then the third detachment would be sent and it would be said to them: See, if you find amongst them (who had had the honour of seeing one) who saw those who saw the Companions of Allah's Apostle (s.a.w). Then the fourth detachment would be sent and it would be said to them: See if you find amongst them one who had the privilege (of seeing) one who saw those who saw those who saw the Companions of Allah's Apostle (s.a.w), and a person would be found and they would be granted victory because of him.

**Reference**

: Sahih Muslim 2532 b

In-book reference

: Book 44, Hadith 297

USC-MSA web (English) reference

: Book 31, Hadith 6149

**Other References**

Swahih Muslim 2532 a (Book 31, Hadith 6148)

Swahih al-Bukhari 2897 (Vol. 4, Book 52, Hadith 146)

***Points to be noted:***

1. This is a Swahih Hadith
2. It is a Muttafaq 'Alai Hadith (that is it has been recorded by both Imaam Bukhariy and Imaam Muslim)
3. It is said that the prophet said that 'There would come to the people a time when a detachment would be sent for fighting in the cause of Allah and they would say: See, if you can find amongst them someone from amongst the Companions of Allah's Apostle (s.a.w). They would find a person and they would be granted victory because of him.'  
*يَأْتِي عَلَى النَّاسِ زَمَانٌ يُبَعْثُ (مِنْهُمْ الْبَعْثُ فَيَقُولُونَ انْظُرُوا هَلْ تَجِدُونَ فِيهِمْ أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُوجَدُ الرَّجُلُ فَيُفْتَحُ لَهُمْ بِهِ)*
4. It is said that the people would look for a sahaba (أَحَدًا مِنْ أَصْحَابِ) from among the people. Why is this so?
5. And they would find one sahaba (فَيُوجَدُ الرَّجُلُ) and victory would be given to them through him (فَيُفْتَحُ لَهُمْ بِهِ). What does that mean?
6. This means that:
  - (i) In course of the fight, the people would be in difficulty or would be in need of help
  - (ii) Then they would look for a sahaba
  - (iii) When they would find him, they would be given victory through him
7. The question is how can a sahaba change the course of a fight?

- (i) The answer is that they would take him Waseelah to ask du'a from Allah
- (ii) As it is said they would be given victory through him ()

8. The simple and mere presence of (فَيُفْتَحُ لَهُمْ بِهِ) indicates that there is Waseelah / Tawassul as it means:

- (i) (فَيُفْتَحُ) means 'so victory will be given'
- (ii) (لَهُمْ) means 'to them'
- (iii) (بِهِ) means 'by / through him'
- (iv) As such (فَيُفْتَحُ لَهُمْ بِهِ) means 'So victory will be given to them through him'

9. The use of (بِهِ) indicates the use of Waseelah / Tawassul.

#### **10. As such for the 1<sup>st</sup> group the Waseelah of a Sahaba will be used**

11. The hadith continues and it is said that 'Then a second detachment would be sent to them and they would say: Do you find amongst them one who had had the privilege of seeing the Companions of the Apostle of Allah (s.a.w)? - and the victory would be granted to them because of him.' (ثُمَّ يُبَعَّثُ الْبَعْثُ)

الثَّانِي فَيَقُولُونَ هَلْ فِيهِمْ مَنْ رَأَى أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
(فَيُفْتَحُ لَهُمْ بِهِ)

12. Here the people would search for 'someone who had seen the companions of the prophet' (مَنْ رَأَى أَصْحَابَ النَّبِيِّ) that is a Taabi' (تابع).

13. They would search for him and would find him. They would be given victory through him as stated again in the second part (فَيُفْتَحُ لَهُمْ بِهِ)

**14. As such for the 2<sup>nd</sup> group the Waseelah of a Taabi' will be used**

15. The hadith continues and it is said that 'Then the third detachment would be sent and it would be said to them: See, if you find amongst them (who had had the honour of seeing one) who saw those who saw the Companions of Allah's Apostle (s.a.w).' .

ثُمَّ يُبَعْثُ الْبَعْثُ التَّالِثُ فَيُقَالُ انْظُرُوا هَلْ تَرَوْنَ (

فِيهِمْ مَنْ رَأَى مَنْ رَأَى أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

16. Here there is the mention of a third group which will have the same attitude.

**17. As such for the 3<sup>rd</sup> group the Waseelah of a Taabi' will be used again**

18. The hadith continues and it is said that 'Then the fourth detachment would be sent and it would be said to them: See if you find amongst them one who had the privilege (of seeing) one who saw those who saw those who saw the Companions of Allah's Apostle (s.a.w), and a person would be found and

they would be granted victory because of him. .

فَيُقَالُ انْظُرُوا هَلْ تَرَوْنَ فِيهِمْ أَحَدًا رَأَى أَحَدًا رَأَى أَصْحَابَ

(النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) فَيُوجَدُ الرَّجُلُ فَيُفْتَحُ لَهُمْ بِهِ

19. Here the people would search for 'one who saw those who saw those who saw the Companions of Allah's Apostle (s.a.w)' .

أَحَدًا رَأَى مَنْ رَأَى أَحَدًا (تابعُ التَّابِعِينَ) that is a Taabi'ut Taabi'in.

**20. As such for the 4<sup>th</sup> group the Waseelah of a Taabi'ut Taabi'in will be used**

21. It is clear from that hadith that Victory was granted to those who used the Waseelah of a Sahaba, Taabi' and a Taabi'ut Taabi'

22. As such it was the practice of the early Muslims – to use Waseelah

## Concluding Remarks

### The following must be considered:

1. We have seen different verses (أُولَئِكَ الَّذِينَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ) and (يَدْعُونَ يَبْتَغُونَ إِلَيْهِ رَبِّهِمُ الْوَسِيلَةَ) whereby Allah exhorts us to search for means by using the word Al Waseelah (الْوَسِيلَةُ) to come closer to Him. (Verse 1 and 2)
2. We have seen Waseelah through the greatest name of Allah (قَالَ اسْمُ اللَّهِ الْأَعْظَمُ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ فِي سُورٍ ثَلَاثٍ الْبَقَرَةِ وَالْعِمْرَانَ وَطَهَ) (Hadith No. 1)
3. We have seen Waseelah in du'a through the greatest name of Allah (اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُوْلَدْ وَلَمْ يَكُنْ إِذَا سُئِلَ بِهِ أَعْطَى وَإِذَا دُعِيَ بِهِ أَجَابَ) and thus the prophet (s.a.w) said that (لَهُ كُفُواً أَحَدٌ) (Hadith No. 2)
4. We have that the 5 daily prayers are means / Waseelah for obliteration of our sins (فَذَلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِنَّ الْخَطَايَا) (Hadith No. 3)
5. We have seen that the friend of Allah comes closer to Allah through the Waseelah of additional prayers (وَمَا يَرَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أَحِبَّهُ) (Hadith No. 4)

6. We have seen that good deeds are considered as Waseelah / means to obtain the help of Allah like the 3 men who were trapped in a cave on a mountain  
**فَإِنْ كُنْتَ تَعْلَمُ أَنِّي فَعَلْتُ ذَلِكَ ابْتِغَاءَ وَجْهِكَ، فَأَفْرُجْ مَا بَقِيَ، فَقَرَجَ اللَّهُ** (عَنْهُمْ) (Hadith No. 5)

7. We have seen that due to the presence and Waseelah of prophets, punishment will not be sent (وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ) (Verse No. 3)

8. We have seen a du'a taught by the prophet (s.a.w) to use his name (himself) as Waseelah (فَإِذَا صَلَّيْتُ الظُّهُرَ فَقُولُوا إِنَّا نَسْتَعِينُ بِرَسُولِ اللَّهِ) (عَلَى الْمُؤْمِنِينَ أَوِ الْمُسْلِمِينَ فِي نِسَائِنَا وَأَبْنَائِنَا) (Hadith No. 6)

9. We have seen that the Ashab used the face of the prophet (s.a.w) as Waseelah when asking for rain (وَأَبْيَضَ يُسْتَسْقَى الْغَمَامُ بِوَجْهِهِ ثِمَالُ) (الْيَتَامَى عِصْمَةً لِلأَرَامِلِ) (Hadith No. 7)

10. We have seen that the Shirt of the prophet (s.a.w) was used as Waseelah at the death of Abdullah bin Ubayy (أَلْبَسَ عَبْدَ اللَّهِ قَمِيصَهُ مُكَافَأَةً لِمَا) (صَنَعَ) (Hadith No. 8 and No. 9)

11. We have seen that the Jubbah of the prophet (s.a.w) was used as a cure for those who were ill (وَكَانَ النَّبِيُّ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْبِسُهَا فَنَحْنُ) (نَغْسِلُهَا لِلْمَرْضَى يُسْتَشْفَى بِهَا) (Hadith No. 10)

12. We have seen that the shirt of Hazrat Yusuf (as) was used as Waseelah by his father to recover his sight (أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي) (فَلَمَّا أَنْ جَاءَ أَلْبَسِيرُ الْقَاهُ عَلَى وَجْهِهِ فَأَرْتَدَ بَصِيرًا) and (يَأْتِ بَصِيرًا) (Verse No. 4 and No. 5)

13. We have seen that a Sahaba used the help and thus the Waseelah of the prophet (s.a.w) to place a Musalla for him for Ibaadah ( وَسَلَمَ فَقَالَ تَعَالَى وَسَلَمَ فَخُطَّ لِي مَسْجِدًا ) (Hadith No. 11)

14. We have seen that Ibn Umar (ra) used the Waseelah of the prophet (s.a.w) by saying ‘Ya Muhammad’ when he got cramps in his foot ( فَقَالَ لَهُ رَجُلٌ : اذْكُرْ أَحَبَّ النَّاسِ إِلَيْكَ، فَقَالَ : يَا مُحَمَّدُ ) (Hadith No. 12)

15. We have seen hadith where the Ashab used the Waseelah of the prophet and his uncle for asking Allah for rain ( اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِنَبِيِّنَا صَلَى اللَّهُ عَلَيْهِ وَسَلَمَ فَتَسْقِينَا، وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا فَاسْقِنَا . قَالَ فَيُسْقَنُونَ ) (Hadith No. 13)

16. We have seen that the prophet (s.a.w) taught a blind man to ask du'a through his Waseelah and by saying ‘Ya Muhammad’ ( اللَّهُمَّ إِنِّي أَسْأَلُكَ وَأَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ إِنِّي قَدْ تَوَجَّهْتُ إِلَيْكَ إِلَى رَبِّي وَأَتَوَجَّهُ إِلَيْكَ لِتُقْضِيَ اللَّهُمَّ فَشَفَعْهُ فِي حَاجَتِي هَذِهِ لِتُقْضِيَ اللَّهُمَّ فَشَفَعْهُ فِي ) (Hadith No. 14 and No. 15)

17. We have seen that Hazrat Zakariyya (as) considered the Mihraab as a Waseelah for his du'a to be accepted ( هُنَالِكَ دَعَا زَكَرِيَا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ . فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحِيَى مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِنَ الصَّالِحِينَ ) (Verse No. 6)

18. We have seen that the names of Jibril, Mikaail and Israail are used as Waseelah ( اللَّهُمَّ رَبَّ جِبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ ) (Hadith No. 16)

19. We have seen that the Waseelah of the askers / petitioners and the act of going to Swalaat can be made (اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ السَّائِلِينَ عَلَيْكَ) (وَأَسْأَلُكَ بِحَقِّ مَمْشَائِي هَذَا) (Hadith No. 17)

20. We have seen that the supplication of Hazrat Yunus can be taken as دَعْوَةُ ذِي النُّونِ إِذْ دَعَا وَهُوَ فِي بَطْنِ الْحُوتِ لَا إِلَهَ إِلَّا أَنْتَ (Waseelah سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ . فَإِنَّهُ لَمْ يَدْعُ بِهَا رَجُلٌ مُسْلِمٌ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ اللَّهُ لَهُ) (Hadith No. 18)

21. We have seen that parents will obtain Jannah and free from Jahannam through the Waseelah of their children who died in infancy (أَيُّمَا امْرَأَةٍ مَاتَتْ) (لَهَا ثَلَاثَةٌ مِنَ الْوَلَدِ كَانُوا حِجَابًا مِنَ النَّارِ) (Hadith No. 19)

22. We have seen that through the Waseelah of the poor people, their du'a, their swalaat and their sincerity, Allah gives victory and livelihood (هَلْ تُتَصَرُّونَ) (وَتُرْزَقُونَ إِلَّا بِضُعَافَائِكُمْ) (Hadith No. 20 and No. 21)

23. We have seen that through the Waseelah of one sahaba, one Taabi' and one Taabi'ut Taabi'in the Muslims were victorious in war (فَيَقَالُ انْظُرُوا هَلْ) (تَرَوْنَ فِيهِمْ أَحَدًا رَأَى أَحَدًا رَأَى أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ تَرَوْنَ فِيهِمْ أَحَدًا رَأَى مَنْ رَأَى أَحَدًا رَأَى أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ) (وَسَلَمَ فَيُوجَدُ الرَّجُلُ فَيُفْتَحُ لَهُمْ بِهِ) (Hadith No. 22)

There are different kinds of Waseelah / Tawassul. All these above proofs are from Qur'an and Hadith. Have your own check and cross check to have peace of mind whether these hadith exist or not. Now it is up to you ... readers to derive your own conclusions.

Allah and His Rasoul Muhammad Mustwafa (s.a.w) know best.

19 Dhul Qa'dah 1434 / 25 September 2013